

ANCIENT EGYPT

1925. SEPTEMBER. PART III.

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BRITISH SCHOOL OF ARCHAEOLOGY IN EGYPT.

MACMILLAN AND CO., LONDON

AND NEW YORK; AND

EGYPTIAN RESEARCH ACCOUNT,

CHICAGO.

ANCIENT EGYPT. Net price of each number from booksellers is 2s.

Subscriptions for the four quarterly parts, prepaid, post free, 7s., are received by Hon. Sec. "Ancient Egypt" (H. Petrie), University College, Gower Street, London, W.C. 1.

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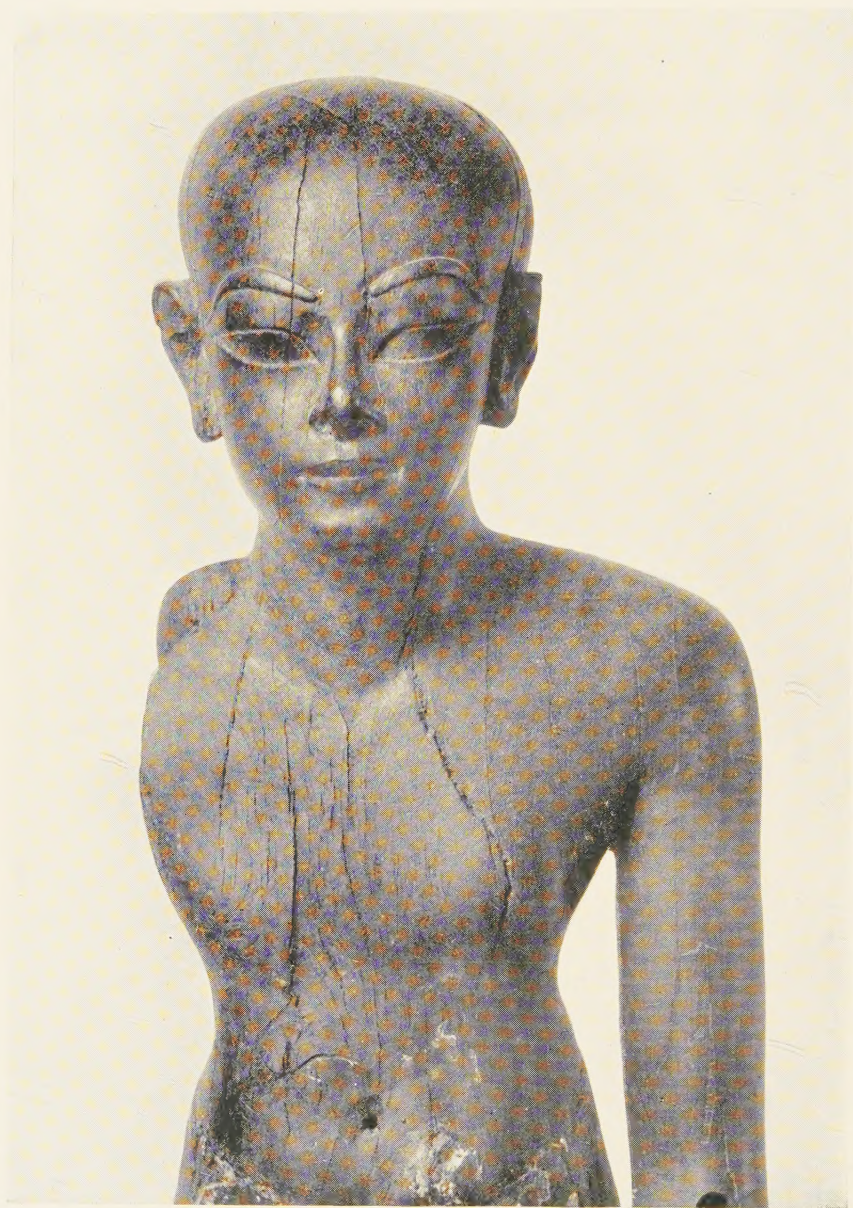
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WOODEN STATUETTE 737. HERMITAGE MUSEUM (see p. 71).

ANCIENT EGYPT.

THE ROYAL MAGICIAN.

A FREQUENT scene of the Royal functions is that of the king rapidly striding or running, and bearing certain objects. In the treatise by Hermann Kees¹ these performances are termed *Opfertanz*; the action, however, is running and not dancing, and its purpose is not to sacrifice or offer, but is parallel to that of the African rain-maker, as we shall see below. Such scenes are usually sculptured at the ends of the lintels in great temples, but are occasionally placed elsewhere.

Before proceeding to details it will be best to state a few points which show the general meaning. The three *adeb* signs which are placed behind the king are the hieroglyph of cultivated land, as is shown by various titles; the ceremony, therefore, is in the fields, or connected with fields. The king often has standing before him a small female figure, with the plant of Upper or of Lower Egypt on her head. The figure invites the king to act: "come and bring the inundation" (*mert*) (see inscription 7). This function was also performed towards the bull, *hapi*, representing the Nile, as explained on a block (*Memphis* III, xxx, 3; see Fig. E, ins. 6), where Egypt says: "Come and bring, come and bring the inundation (*mert*), giving life to the fields." This figure of the galloping bull often accompanies the king (Fig. C), to show what he brings with him. The action of the king is thus connected with the inundation, and this invocation begins as early as the Vth dynasty.

The galloping bull Hapi, "he of Hap," the Nile, being, then, an emblem of the potent Nile, it appears that the *hap* sign used for the bull may be equally the inundation sign. So where the king runs before a god, bearing the *hap* sign, and is said to bring *hap* to his father, he is bringing the life-giving water, as an African king brings the rain. Also the king is "stalking through the fields and going round the nomes" (ins. 18), as stated at Ombos, and so producing "all protection of life and power behind him" (ins. 16). With these definite expressions in view we can proceed to consider the scenes in detail.

The earliest of such scenes is that with the FLAIL (Fig. A), connected with the *heb sed*, or festival of the tail. The Osiride figure of Normer in a shrine (Q.H. XXVI B) is attended by men carrying two tall fans, the sacred use of which continued down to Roman times (L.D., IV, 75). Two reigns later, Zer is seated, in the *sed heb* garb holding the flail, with the same jackal and feather standard as accompany the king in later scenes (R.T., II, xv, 108). Two reigns further on, king Den is figured Osiride, while before him runs a royal figure in the fields, *adebu* being on each side of him (R.T., I, xv, 16). Slight as these traces are, they suffice to show the early origin of the ceremony. The first full view of it is under Ne-user-ra in the middle of the Vth dynasty (Bissing, *Re-Heiligtum des Ne-woser-re*), and this is partly explained by the scene of Pepy I in Sinai (Sin. 16). There Pepy, like previous kings, is "subduing the Menthu" people,

¹ *Der Opfertanz des Ägyptischen Königs*, 1912.

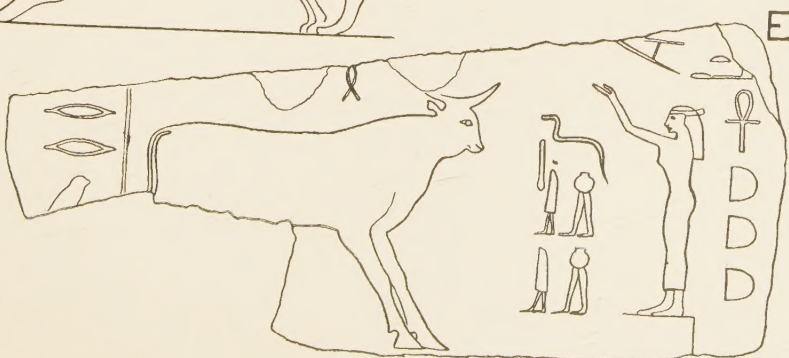
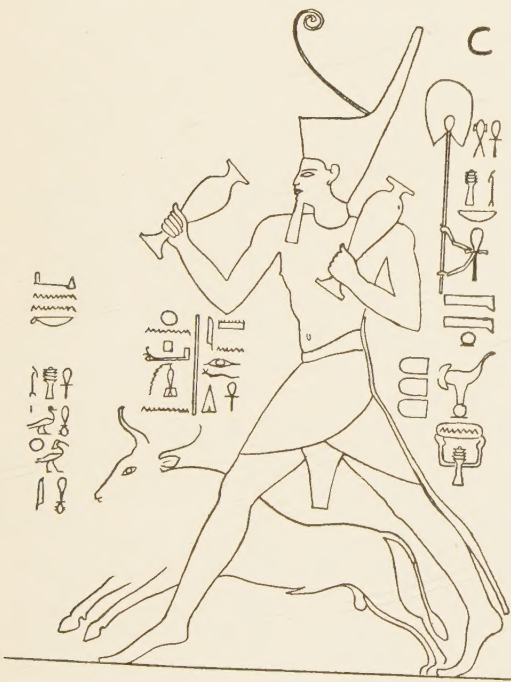
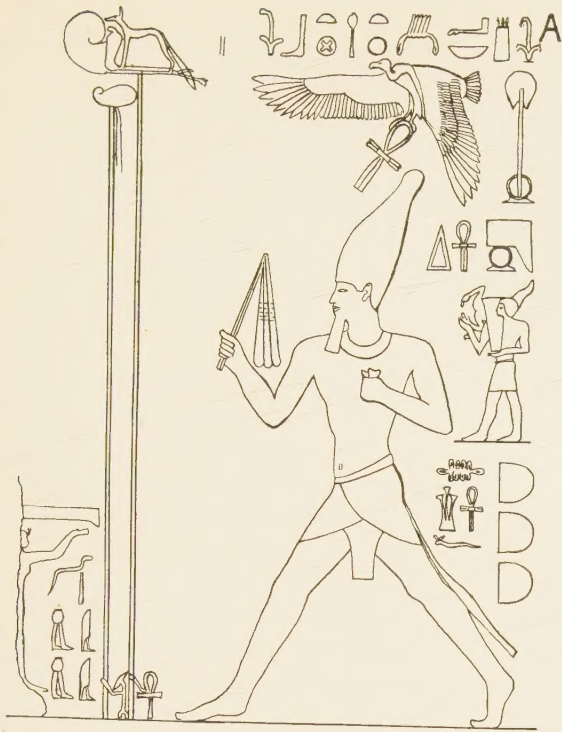
written *dā Menthu*, or subduing the mountaineers (Sin. 8, 10). In the next scene, he is *dā sekhet khep* "subduing the fields by going." Similarly, Ne-user-ra (ins. 1) is "subduing in the fields, great striker with the bull's tail"; the determinative of the tail and belt as worn by the king, explains the name *Uatet*, tail. (Jequier, *Frises des objets*, 110.) This seems to show that the bull's tail was the origin of the flail and was the fertilizing lash that was used before the artificial form took its place. Further he "goes three times round the field," and he is gifted with all life, stability, and power, and all health, and Pepy (ins. 2) has "protection of life behind him." Thus the king went round the field ceremonially to drive away evil influence, fertilizing it with the flail, and leaving blessings behind him. The virtue of the influence of a king on fertility and vegetation is well known, and wide spread, even to England with touching for king's evil, and to Norway, where king Halfdan was cut in pieces, and part buried in each province to ensure fertility.

A subordinate figure calls on Ne-user-ra to "come and bring," but this is not necessarily the same as the later female figure of Egypt (Upper or Lower) calling to bring the inundation; the Vth dynasty figure may be calling for the "protection of life" which the king leaves in his track.

The next scene is that of the XIth dynasty (ins. 3), of which there only remains "subduing the fields four times" and "come and bring." The age of the gateway scenes in *Memphis* II has been disputed, but, on comparing all the formulae, it would be difficult to place it after the Middle Kingdom. *Sā onkh ha ef* is also the phrase of Pepy, and never occurs so simply in later times. The half-heaven signs are carried by men, as in the XIth dynasty (Mentu-hetep, Cairo, Bissing, *Denk*, 33A), while later they are only formal hieroglyphs. The *Selq* sign is similarly carried, but never so in later times. The water sign on the *zed* column is absent, while, it is constantly shown from Tehutmes III onward. The drawing of a few square yards in full-sized facsimile, of this gateway, and then of late sculpture, would soon make anyone perceive the difference. In detail, compare the hawk head of Senusert II (*Lahun* II, viii) with that of *Memphis* II, ii, 5; they agree in the length and flatness of the head, and both differ from the XXVIth dynasty hawk of *Memphis* II, ii, 4.

A difficult matter to disentangle is the origin of the *Selq* object carried by the man on the right of pl. V (*Memph.* II). It is an object partly covered with a cloth that hangs down; it is certainly not a scorpion, for it has no scorpion legs till a late period of this group (Ptolemy IX, El-Kab). Yet such a form belonging to the goddess Selket was being confused with a scorpion in the XIIth dynasty, as in *Gizeh and Rifeh*, XIII, F and G. Had Selket anything to do with a scorpion originally? It is never like a scorpion in the Pyramid texts. The original form of the sign is more human than animal. The sense of the reading *selq* or *serq* is apparently "to open," being the causative of *reqā* "to separate"; the senses of "piercing" or "breathing" are secondary, and the essential meaning is opening.

In the XVIIIth dynasty there is a change about the time of Tehutmes III. Before him, there is only one fan heading the formula, excepting in an instance (ins. 11) under Hatshepsut (Guimet, XXX, 1, viii); after him there are always two fans, except once, under Ramessu II (L.D., III, 143). A new sign appears in the formula, the long tank of water upheld by the arms on the *zed* pillar. The origin of this appears under Ne-user-ra, where, in the procession of officials bearing ceremonial objects, a long tank of water is carried on the head of a man.



This seems obviously an imitation of the inundation, borne in the water-bringing festival, to act by sympathetic magic. The meaning thus suggested for the later sign, therefore, would be "establishing the inundation." The two half-heaven signs have been compared to door hinges, but the real meaning is fixed by their being figured sometimes as the complete heaven (Tehutmes III, L.D., III, 36b; Abu Simbel, L.D., III, 185; Denderah III, 54). The fans are regarded as divine symbols (Kees, 122, 127); as they are held by the *onkh* (ins. 9, 11, 20, 21, 28) they are not divinities, but must be regarded as qualities. Hence they imply power or majesty, being the regular adjunct of African rulers down to the present time (*e.g.*, in North Cameroons).

The whole group, then, may read as "The complete authority, or lordship (*sery shen*), of the whole east and west heaven fully opens the way (*serq*) establishing the inundation." That declaration, or prayer, is wrought out by the water-bringing king. The flail which the king carries in this ceremony, "striking with the bull's tail," reminds us of the flail of Min, and of Lupercus, the god of fertility, and the lashing with thongs of skins to promote fertility.

The next earliest ceremony was that of running with the *HAP* sign (Fig. B) and steering oar. This is first seen in the XIth dynasty, but indistinctly published. The best early scene is that of Senusert I (ins. 8); the fan is lost, but the two half heavens appear, and "protection of all life behind him." His act is "Bringing *hap* for Min the great god of his city," and Min in return promises to "Grant to him to make the *Sed* festival like Ra, living like him." Coming to Hatshepsut, the formula is rather longer, "protection of all life, stability, power, and health behind her, like Ra" (Fig. B), and again the "bringing of *hap*." *Hap*, as we have seen, is Apis, who is the Nile invoked to bring life to the fields. The meaning seems clear that the *hap* sign refers to the rising Nile, and the ceremony is to bring the inundation. This ceremony of the running of Apis is named in the IIInd dynasty under Neteren, on the Annals, *peherer hap* (15th year); apparently also so named (*peh*) *veru* . . . behind the Apis in Fig. E. This scene with the *hap* was then the bringing of the Nile.

The two fans appear under Amenhetep III (ins. 11) and were continued to Roman times (ins. 19). Some confusion with other ceremonies comes in under Ramessu II; for the "subduing of the fields four times" is introduced from the *heb sed* and the "offering of water" from the vase ceremony (Figs. 14-16). Also the galloping bull is combined with the scene of the running king. Otherwise there is no variation until a longer explanation comes under the Ptolemies at Ombos, "stalking through the fields, going round the nomes" (ins. 18).

The third ceremony was carrying two VASES (Fig. C) not figured before Hatshepsut. The fan inscription, and *sa onkh*, are as in other scenes, and the king is said to present (*khenp*) water to the god. Under the XIXth dynasty and Tiberius there is the variant of *kherp*, leading or controlling the water to the god. As the establishing of the inundation is still named, these offerings of water were either first fruits of the new Nile, or water poured out to invoke the rise of the river by sympathetic magic. At Edfu, the king "gives vases of the inundation of youthful water," and shews it to the god as first fruits, proving the success of the royal magic.

The fourth ceremony is less obvious. The king (Fig. D) holding an *ĀKHU* bird (*Ibis comata*, vel *comatibis eremita*), and a group of staves with emblems, runs towards Hathor. Possibly there is a fragment of this scene in the XIth dynasty (XI, D.B., II, ix B), but this might be only an offering scene. Otherwise

adebu. The king or queen is said to "bring quickly to Hathor, to make the ruler gifted with life eternal." The staves bear different signs of *onkh*, *zed*, *uas*, with the *ākhu*, falcon, and vulture respectively. These imply that the king has already the possession of earthly blessings, but comes now to Hathor in order to "possess life eternally." The *ākhu* is therefore the special object which he brings, and that is the sign of the glorified life which he claims from Hathor, as having fulfilled his earthly duties.

We can now see how Egypt had the African type of king, the rain-maker. All over Central and Southern Africa, from the Niger to the Cape, the chief or king has a principal function of being a magician in order to bring rain (see J. G. Frazer, *Early History of the Kingship*, pp. 112—119). In Egypt, there being no rain, the king naturally had the duty of bringing the inundation. It may be that the scene on the broken mace-head (*Hierakonpolis*, xxvic) referred to cutting the dykes at the inundations. The large objects figured in the early scenes of the Vth, XIth, and XIIth dynasties are clearly not mere signs, they were each a burden for a man; hence they were probably the paraphernalia for the actual ceremony. The king, shaded by the great fans of power (see the mace-head above), emerged between the two halves of the heaven; then, running round a field, he struck with his flail to promote fertility, and to exorcise evil influences, leaving a trail of life behind him. This was probably when the ground was parched at the beginning of the Sirius year. This year in early times began shortly before the *nuqta*, or drop which starts the Nile; by 3400 B.C. Sirius coincided with the *nuqta*, and afterwards it came later, in August, and now in September. When the Nile was due to rise, the king came, emerging between the heaven signs, and performed the ceremony with the trough of water. This brought up the inundation. Later, after it had risen, he brought two vases of the new water, of the south and of the north, to prove that his magic was successful over all the land, and he had completed his duty. Lastly, he came with his staves of office before Hathor to claim the *ākht* or glorified life, that she should "make him to possess life eternal."

There are some other instances of ceremonies, with the Inundation formula, but without running. The king may stand in *sed-heb* dress, as with ins. 34; or in ordinary dress, as in 35. Connected with the *sed* festival there was a slaughter of enemies, probably really so in early times, and ceremonially represented later, as with ins. 36, 37, 38.

The inscriptions here are examples selected to show all the variants, preferring the earliest if possible. The sources are as follows:—(1) Bissing, *Re-Heiligtum des Ne-woser-re*, XIII. (2) *Sinai*, 16. (3) *XI temple Deir el Bahri*, II, vi. (4) *Deir el Bahri*, clvii. (5) Champ., *Mon.*, I, 47. (6) *Memphis*, III, xxx, 3. (7) Wilk., *M.C.*, III, 367. (8) *Koptos*, ix. (9) D. Bahri, xix. (10) D.B., xciii. (11) Guimet, XXX, 1, viii. (12) L.D., III, 119. (13) L.D., III, 185. (14) Kees, *Opfertanz*, III. (15) L.D., III, 143. (16) L.D., III, 286. (17) Cat. Ins. Ombos, 524. (18) Same, 764. (19) L.D., IV, 75. (20) D.B., XXII. (21) Guimet, XXX, 1, viii. (22) L.D., III, 33. (23) L.D., III, 143. (24) Kees, *Opfertanz*, II, 4. (25) Champ., *Not.*, I, 40. (26) L.D., IV, 75. (27) Mariette, *Denderah*, II, 59. (28) D.B., xcvi. (29) L.D., III, 57. (30) Gayet, *Luxor*, LXXIII. (31) Z.A.S., 39, IV, V. (32) Edfu, XXXB. (33) *Denderah*, II, 54. (34) L.D., III, 36B. (35) *Koptos*, vi, 5. (36) D.B., clx. (37) *Memphis*, II, 21. (38) L.D., IV, 74.

AN UNPUBLISHED WOODEN STATUETTE.

(See *Frontispiece*.)

IN the Hermitage collection a small wooden statuette attracts particular attention. The Academy of Science of Russia acquired it with other things of the Castiglione collection in 1826, and it is numbered 737 in the catalogue of Golénischeff.¹ It is .345m. (13½ inches) high; the material is a solid dark wood (acacia?). This statuette belongs to the category of those small funereal figures, which, according to the opinion of Sir G. Maspero, were the cheaper substitutes for the stone sculpture, which was too expensive for a man of middle wealth; such as the “scribe de rang secondaire, vieux officier en retraite, marchand en detail, petit chef d’industrie.” But the fineness of the work of this statuette, already noticed by Prof. Golénischeff, ranks it in the number of the masterpieces of Egyptian art, taking an honourable place among the best works of this category.

The deceased man is standing. His left foot is set forwards; the left hand hangs down, the fist is clenched and bored inside. The lower part of the body wears the ribbed waist cloth. The cloth represents a piece of stuff of an oblong form; wide in the middle part, contracting to the ends, so that its lower border falls behind nearly till the knee-hollow, leaving the knees before quite free. The cloth envelops closely the sides and the back of the body, delineating it. The belt tightens the figure with three relief plaits, and falls in front below the navel. One of its ends is put through a buckle and is drawn up with a noose. The cloth is stretched behind quite smooth, forming on the sides some wavy plaits, disposed in an ascending line to the front part of the belt. The long end of the cloth hangs in front as an apron, widening a little downwards by deep plaits. The upper part of the body is bare, the head is quite shaved. Upon the body there are no traces of colour, except on the nipples, marked, as it seems, with a darker colour. The waist cloth was coloured, over the stucco, which was laid upon a thin linen, darkened by time.

There are many cracks on the statuette; the right hand is broken off, the fore parts of the feet, worked in separate pieces of wood, are lost. The head, arms, and torso were carved in one piece. The left hand below the elbow has a piece inserted; the legs had also in several places pieces carefully glued in. The anatomical details of the body are very finely executed. The knee-pan of the left foot, set forward, is marked very carefully, as well as the inside of the ankle. The play of the thin muscles of this meagre body, the clavicles and the hollow down the spine are executed also with great care. One ought to note the high waist and long legs, which produce the impression of a peculiar shapeliness of this figure. The straight shoulders are very high, like the Louvre statuette of an officer,² which gives the impression in the profile position of the figure of a slight stoop.

¹ *Inventaire de la collection égyptienne*, 1891.

² MASPERO, *L'Archeologie égyptienne*, p. 270, fig. 259.

The soft traits of his regular face are executed not less carefully. The nose is straight, a little rounded at the tip, with broad nostrils drilled out. The lips of a small mouth project but slightly, and its corners are a little raised with a pleasing expression, that reminds us of the face of Ptahmai, on the Berlin family group No. 2297. The small round chin is rather prominent. The eyes, disposed somewhat obliquely, are notably long, reaching to the temples. The prominent upper eyelid and the eyebrows in high relief strengthen the impression of a somewhat Japanese type of the face, recalling also the beautiful wood statuette of Toui in the Louvre museum.¹ The large, well-formed ears, placed perhaps a little too high, are extremely finely executed. The well-developed forehead slightly slopes back to the smoothly-shaved skull, narrowed at the temples and wider behind.

The master executed very finely the anatomical details of the occiput, the slight hollow between the skull and the neck and the tendons at its sides—details peculiarly perceptible when passing the fingers over the surface of the carving.

Reviewing all these details one must realize that this work shows an excellent sculptor, who understood the advantages of such a grateful material as the wood, in spite of the small size of the statuette and the rigid traditionality of the pose. Notwithstanding the absence of any explanatory inscription (the ancient base being lost) we can date the statuette well enough. Maspero indicated that all the wood statuettes of such a type must be referred to the epoch of the XVIIIth–XIXth dynasties.² Legrain places decidedly the principal quantity of wood statuettes to the end of the reign of Amenhotep III, and to the beginning of the reign of Akhenaten.³ He finds that the art of Tell-Amarna is only a translation into the monumental art of that style, which was previously created by the artists of the small wood sculpture. The dress, the expression of the calm affability of the face, the artistic execution of the meagre body with its lengthened proportions, all permit the dating of our monument to the epoch of Amenhotep III.

However, by several signs one could perhaps admit the beginning of the following reign, before the introduction of the specific Tell-Amarna style. It is confirmed by a hardly perceptible preciousness of the expression of the statuette face, the exaggerated length of the exterior corner of the eyes, and the eyebrow, reminding one of the heads of Akhenaten's daughters, and the treating of the shaved skull which is characteristic of the Tell-Amarna art, although the boundary of anatomical regularity is not exceeded. The same period is perhaps indicated by the form of the waist cloth, very smoothly enveloping the body behind, and forming before a voluminous apron, slightly raised above the knees.

N. FLITTNER.

¹ FECHHEIMER, *Die Plastik der Ägypter*, t. 70.

² RAYET, *Monuments de l'art antique*, I.

³ *Musée égyptien* II, p. 4.



STATUETTE 737. HERMITAGE COLLECTION, XVIIITH DYNASTY.

A STAMP OF KING AMENHOTEP III.

FROM THE COLLECTION OF N. P. LIKHACHEFF,¹ (Figs. 1, 2.)

THIS is a large stamp, height .06m. (2.4 inches) made of dark brown wood (acacia) in the form of a goose, turning its head on its back. The long curved neck serves as the handle. The bird's eyes are marked by two circles, and the nostrils by two small grooves. Just beyond the head there is a hole for a cord. The cartouche (0.105×0.052) of the stamp bears the throne-name of the King Amenhotep III. The ring of the cartouche and the interior surface of the hieroglyphs are deeply incised in the wood. The absence of the feather on the head of the goddess can be explained evidently by the lack of space; but the absence of nearly all details of the hieroglyphs gives us the idea that the cartouche and, perhaps, the whole seal, were covered with a thin gold plate, upon which were marked all the details. Such a gold plate covering the cartouche would explain why the material of the royal stamp was of wood. The fact is, that in the period of the New Kingdom wood was never used for this purpose, because it was not sufficiently valuable or beautiful.² Papyrus Harris mentions, as it seems, such wooden seals covered with metal. There is mentioned in this papyrus among the list of King's offerings to the gods of Thebes, Heliopolis and Memphis the following donation:


 the wood *škh*, cartouche seal⁵ 31.

The number 31 is curious; evidently Ramessu III during his thirty-one years' reign presented every year one cartouche seal.⁶ In the word *škh*, determining wood of which the cartouche seals were made, I see the causative of the verb *kh(j)*⁷, that is known in the duplicated form, , "*khkh*."⁸

The verb *khkh* could signify "metal hammer or stamp."⁹ The same meaning was inherent probably in the simple root *kh(j)*.¹⁰ The literal sense of the causative *škh* would be in that case: "to beat or strike metal,"¹¹ and *kh škh* could be translated as "the wood and metal stamp,"¹² that is a wooden object requiring still fashioned metal, evidently for its covering.¹³ Therefore, I would translate the above phrase from Papyrus Harris as: "the wood enveloped with metal—cartouche seal 31."

If it is possible to agree with my translation, then we can compare our seal of Amenhotep III with these cartouche seals of Ramessu III. The more, that the seal of Amenhotep III could be named also the cartouche seal. Indeed, its form did not coincide with that of the seals of Ramessu. The latter ones according to their title in the total-register, "cases (*g³w.t*)—cartouche,"¹⁴ recall the cups for the trituration of ointment, which received often the form of the cartouche.¹⁵

The form of the seal of the collection of N. P. Likhacheff representing a resting goose is characteristic of the period of the New Kingdom. In fact, the image of the goose, though very popular in Egypt, in religion¹⁶ as well as in life,¹⁷ was used in the applied arts only in the New Kingdom. At that time the image of the goose, or the duck, similar to it, was used as the ornament of a golden bracelet,¹⁸ or stone vessels.¹⁹ There were worked the wooden cups in the form of ducks for the trituration of ointment.²⁰ Also the feet of the stools often ended with heads of geese or ducks, in place of lions' heads.²¹ At the same time appeared also the seals in the form of resting geese or ducks.²² According to the observation of Newberry, "seals with ducks seem to date from the reign of Amenhotep III."²³ These



Egyptian seals in the form of geese, and ducks, remind us very much of the Assyrian weights in the form of resting ducks.²⁴ Their resemblance is so close, that a thought comes involuntarily in the mind about some connection between the goose, and duck-seals of the time of Amenhotep III, and the Assyrian duck-weights. Such a connection between the Egyptian applied arts of Amenhotep III and those of Assyria and Babylonia need not astonish us. We must remember the Babylonian myths and legends kept in the archives of Tell-Amarna,²⁵ the statue of Amenhotep III in the dress of an Assyrian King,²⁶ and at last the statuette of the demon, found, as it seems, on the site of the palace of Amenhotep III, much like the Babylonian demons.²⁷ The foreign origin of Egyptian seals with ducks is

denoted perhaps also by the fact that one of such seals is undoubtedly of Syrian work.²⁸ It remains to settle the question, what things were to be sealed with Amenhotep III's seal, distinguished by such a big size? It is known that in Egypt they sealed up chambers as well as documents. It seems that such a large seal was not for papyrus, but for the apartments, and, to conclude, I permit myself to make the conjecture that Amenhotep III's cartouche seal of the Likhacheff collection was used for the sealing of the corn-bins and the treasuries of this powerful king's palace.

V. STRUVE.

NOTES.

¹ I express my hearty gratitude for the authorisation to publish the seal of N. P. Likhacheff.

² HALL, *Catalogue of Egyptian Scarabs*, 1913, pp. xxviii-xxix. [A scarab and three seals of the Middle Kingdom in U.C. are of wood.]

³ See G. MÖLLER, *Paläographie*, II, No. 533.

⁴ Pap. Harris, pl. 15b, 10; 34a, 12; 53b, 4.

⁵ See W. SPIEGELBERG, *A.Z.*, 43 (1906), 138.

⁶ See BREASTED, *Anc. Rec.* IV, § 234, b.

⁷ Perhaps one must draw also the root *škh* and *i'kh* (see A. ERMAN—H. GRAPOW, *Ägypt. Handwörterbuch*, p. 4).

⁸ The Causative preserves often an older form of the verb's root than the Qal (see K. SETHE, *Verbum*, I, § 352).

⁹ A. ERMAN—H. GRAPOW, *l.c.*, p. 192.

¹⁰ See *ršrš* and *ršj*, *gbgb* and *gbj*, A. ERMAN, *Äg. Gram.*,³ § 272.

¹¹ About the signification of the causative-conjugation of transitive verbs (see SETHE, *Verbum* I, § 356).

¹² The Egyptian *škh* compared with some hesitations by SPIEGELBERG (*Kopt Handwörterbuch*, 1921, p. 144) with the Coptic (B.) *κοῦρζ, ἀποσκεινάζειν*, coincides surely *škh*, BRUGSCH, *Wörterbuch*, Suppl., p. 1139, which signifies "to cut off, to separate." Perhaps this *škh* has nothing common with *škh*—"to fashion metal."

¹³ In the same manner I would translate *škh* that we meet in Pap. Harris, pl. 34a, 14, 71a, 6.

¹⁴ Pap. Harris, pl. 71a, 4.

¹⁵ See W. GOLÉNISCHEFF, *Inventaire de la collection égypt.* (Ermitage Impér.), p. 331, No. 2286.

¹⁶ TH. HOPFNER, *Tierkult d. alten Ägypter*, 1914 (*Denkschr. Akad. Wis., Wien*, 57t., 2 fasc.), p. 114.

¹⁷ H. GRAPOW, *D. bildlichen Ausdrücke d. Ägyptischen*, p. 91.

¹⁸ VERNIER, *Bijoux et Orfèvreries* (Catal. gén. Mus. Caire), No. 52575, pp. 183-184.

¹⁹ F. v. BISSING, *Steingefässe* (Catal. gén. Mus. Caire), Nos. 18561-18565. [Also in XIIth dynasty U.C.]

²⁰ H. FECHHEIMER, *Kleinplastik der Ägypter*, Berlin, 1921, pl. 149.

²¹ See G. DARESSY, *Fouilles de la vallée des rois* (Catal. gén. Mus. Caire), No. 24669, pl. XXXII; W. WRESZINSKI, *Atlas z. altäg. Kulturgesch.*, No. 39a, 369; H. CARTER, A. MACE, *Tut-ench-Amun*, Leipzig, 1924, pl. 59.

²² *Ausführliches Verzeichnis d. äg. Altertümer* (Kngl. Mus. zu Berlin), 1899, p. 425; H. R. HALL, *Catalogue of Egyptian Scarabs*, p. xxxiv.

²³ P. E. NEWBERRY, *Egyptian Antiquities, Scarabs*, London, 1906, p. 88.

²⁴ BR. MEISSNER, *Grundzüge d. Assyrisch-Babylonischen Plastik*, p. 142, Fig. 238.

²⁵ J. KNUDZTON, *Vorderas Bibl.* II, Nos. 356, 357, and F. WEIDNER, *D. Zug Sargons von Akkad. nach Kleinasien* (Boghazköi-Stud. VI, 1922).

²⁶ *Bulletin de l'institut franç. d'Arch. orient.*, VII (1910), pl. I.

²⁷ W. SPIEGELBERG, *Ausgewählte Kunstdenkmäler d. ägypt. Samml. d. Univers. Strassburg*, 1909, pl. XIV, p. 57.

²⁸ *Ausführliches Verzeichnis.*, p. 427.

A WOOD STAMP OF THE HERMITAGE COLLECTION.¹ (Fig. 3.)

A LITTLE stamp (height 0·017m.) of light wood with a handle in the form of a small bow. On the shield (0·035×0·016m., 1·4×·6 inches) there are incised the following pictographs and hieroglyphs. Above is the king with the war cap on the head and in a long dress, sitting in a chair. In his left hand he holds a staff, and in the right one the whip *n^h3/43*. Behind the chair is incised the hieroglyph *ḥ*.² The lower part is occupied by a pictograph of a wild-beast, a lion or a leopard. On the left side above him we see the hieroglyph of the house *□*. The upper pictograph corresponds evidently to the hieroglyph "king,"³ and we could translate the inscription of the shield of this seal-stamp in the common hieroglyphic script, as in following manner:



"The first king's house of lion."

The dress of the king—his head-dress and his long gown—denotes the late New Kingdom. We find similar figures of the king on the scarabs of this period.⁴ On the seal's front there are left the traces of red colour. It is evidently the colour in which the stamp was placed before pressing it in the seal-clay.⁵

In order to determine the institution to which belongs our stamp, one must explain the nature of the beast in the pictograph of the stamp. If it is a lion, then we would have the evidence of the lion's houses, or, more justly, temples in Heliopolis and Leontonpolis about which are named by Aelian.⁶ These lions were sacred beasts of the sun-god, and the lion of our inscription would be the sacred animal of king-god. It might be, certainly, that in the "first king's house of lion" there is nothing sacred. This house of the lion might be only the place in which the tame lions were fed. We might remember, for example, the tame lion of Ramessu II, who escorted him in the fight.⁷

Although this identification of the pictograph of the beast upon the front of the stamp with the lion gives a sufficient sense to the deciphered inscription, one must admit that the pictograph is very little like a lion. The wild-beast has a head not big enough, his neck is too long and the legs are too long.⁸ With his small head, long neck and legs it resembles rather a leopard,⁹ called in Egyptian *ḥbj*.¹⁰ The leopards can be tamed.¹¹ In the inscription of the temple of Deir El Bahari above the two leopards we read: "two living leopards, brought as a wonder of the foreign country, for waiting on her majesty."¹² The tame leopards could be used at the hunt.¹³ Therefore, the first king's house of the leopard "might be a

dwelling, where the hunting leopards of the king were kept. If so, this house of the leopard could be like our zoological gardens, in which are kept divers wild beasts from foreign countries. This zoological garden was called "the house of the leopard," because this beast was a typical representative of foreign fauna. The existence of zoological gardens in Assyria is proved.¹⁴ Their existence in Egypt was surmised by H. Ranke,¹⁵ and it may be that the inscription of our stamp confirms this ingenious conjecture.

V. STRUVE.

NOTES.

¹ The stamp belonged to the collection of N. F. Romanchenko, and was delivered after his death with his whole collection to the Hermitage.

² The hieroglyph on the original resembled more the  than on the photograph.

³ Compare the inscription of the goddess *Šm't* in an enigmatic inscription, published by K. Sethe in the work of the Marquis of NORTHAMPTON, W. SPIEGELBERG and P. E. NEWBERRY, *Report on some excavations in the Theban Necropolis during the winter of 1898-9*. London, 1908, p. 6*, l. 136.

⁴ P. E. NEWBERRY, *Scarab-shaped seals* (Cat. gén. ant. ég. Mus. Caire), pl. IX, Nos. 36658a, 37104.

⁵ H. BRUGSCH, *Aegyptologie*, p. 84.

⁶ XII, 7 (see HOPFNER, *Tierkult der alten Ägypter*, pp. 43-44).

⁷ L.D. III (see A. ERMAN, *Ägypten*, p. 332).

⁸ See the representations of a lion on the scarabs; for instance, NEWBERRY, *l.c.*, pl. VII.

⁹ See the representations of leopards, DAVIES, *El Amarna*, II, pl. 38; NAVILLE, *Deir-El-Bahari*, V, pl. 125; WRESZINSKI, *Atlas*, pl. 269, 334, 335.

¹⁰ Sometimes the leopard was named *bj m/rw* (see SETHE, *Urk.*, IV, pp. 336-337); on the other hand, *bj šmc* (see SETHE, *Ä.Z.*, 44, p. 19) of the leopard, who is known by his ferocity. But about a leopard's kindness, see KELLER, *D. antike Tierwelt*, p. 86.

¹¹ ERMAN-RANKE, Fig. 115 (p. 275), although WRESZINSKI, *l.c.* (pl. 175), identifies this beast with the cat.

¹² E. NAVILLE, *Deir El-Bahari*, V, pl. 125.

¹³ Hunt with leopards, WRESZINSKI, *l.c.*, pl. 396.

¹⁴ B. MEISSNER, *Babylonien u. Assyrien*, I, p. 73.

¹⁵ ERMAN-RANKE, *l.c.*, p. 275.

THE RULERS.

Vezier	820-831	Dignities	958-965
Viceroy	832-837	Chiefs, <i>hega</i>	966-1004
Over all the land	838-848	Rulers, <i>her tepoa</i>	1005-1014
Over S. and N.	849-853	Conductors, <i>seshm</i> ..	1015-1023
Over S. or N.	854-875	Nome officials	1024-1031
Over old capitals	876-886	Orderers, <i>repot</i>	1032-1038
Peers, <i>uo</i>	887-893	Leaders, <i>hatio</i>	1039-1062
Mayors, <i>ur</i>	899-907	Nobles, <i>soh</i>	1063-1079
Council	908-916	Sidesmen, <i>ges</i>	1082-1085
Lords, <i>sar</i>	917-941	Conservators, <i>oz mer</i>	1086-1098
Elders	942-950	Town rulers	1099-1118
Fraternities	951-957		

THE highest functionary, the vezier, was chosen from different officials in successive periods. At first the royal sealer was the leader (820); then the royal axeman, or bodyguard, was the "first leader" (821). On the development of law the chief justice was the *thati* or husband of the country (822), a phrase like our "ship's husband"; to that was joined the prefecture of the capital, *mer nut* (823). The vezirate was subdivided as the territory increased, and there was a *thati* of the South (825) and of Heliopolis in the Delta (826), also of the Southern capital, Thebes (827), the "inner city." The vezier had a special relation to the *rekhyt* or land owners (828); he is also called "the vezier of the cities of Egypt" (829). The chief scribe and the gatekeeper of the hall of the vezier are mentioned (830-1). Another title which must have been equivalent is that of "head under the king" (832) in the IIInd dynasty; but this degraded, and seems to have been merely any holder of a royal commission (*Meir*, IV), and thus there was an expert attached to the office (833). A remarkable title of a vezier is *ari kher-o sebă re hemof*, "acting as a help in teaching of his majesty" (834); we cannot suppose *sebă* to refer to a gate, as no vezier would be deputy door-keeper. The explanation is that Pa-nehesi was vezier in the second year of the elderly Merenptah, and so may have educated Siptah who reigned 18 years later, or Sety II who reigned 24 years later, and under whom he was still vezier. Another vezier, Nefer-renpet, was over-head of the country (836), and the great Rekhmara was leader of the country (837). A frequent title is the governing of the land "to its limits, South and North" (838). The same term is in the intendant of the decrees in the land to its limit (839), and intendant of all things in this land to its limit

(840), and over-head (841-2). In the XIIth dynasty the royal prestige made this into "intendant of all things of the king" with the same phrase (843-4). Later the more popular view was "intendant, causing content in the land" (845-6), or "orderer contenting the land-owners" (847). A similar form is applied to the capital, lord of limits of the city (848).

Otherwise the South and North are named (849, 851), and, strangely, under Akhenaten the great Rames was *Atay*, or prince, of South and North (850), a royal title. There was a Controller of the Mayors of South and North (852), and a Controller of South and North in the *usekht* hall of the lordliness of the king (853). Later, the South alone was one man's charge (854-7), in its circuit (858). The vezier was ruler in the Southern nomes (859), or over the deserts of the South (860). The Southern agriculture, *măut* (861), was a special charge; the term suggests new cultivation, or intakes. The leadership of Southern cities (862) is named, and the Southern nomes of the interior (863), thus excluding the frontiers. The gate of the South, or of Elephantine, was an important control (864-6). The scribe of Thebes, and scribe over the seal of the chief messenger of the South, must have had a large staff under them (867-8). For Nubia the usual title was king's son of Kesh (869).

The office of customs and immigration was managed by the secretary of the gates of South and North (870), and an administrator of the king (871) suggests the same function. The rule of the North (872-75) was much less important than the South, which was so much open to raids by land or river.

The primitive capital of Nekhen, Hierakonpolis, was always honoured. The importance of it was shown by the monuments of the beginning of the Ist dynasty found there: the ruler of the opposite fortress of Nekheb (El Kab) was one of the highest titles from the IIIrd to the XVIIIth dynasty (876-80). This was sometimes combined with Nekhen (881-2), or Nekhen is named alone (883-4). The orderer of Nekhen (885) and of Pe (886) are titles which honoured the two capitals of South and North, Hierakonpolis and Buto.

The title *uo*, meaning a person that rules alone, a head of a tribe, was kept on from the prehistoric time, where the last of such independent rulers, the *uo she* or monarch of the lake, was conquered by Normer, as shown on the great palette (887). The usual early form is *uo ur*, great chief; as of the lake of Horus (888), or of the people of that lake (889). There was the *uo ur* of the *seh* hall of council, one of the hereditary councillors from the old principalities (890); the *uo ur* making the *rekhyt* to live (891); a *uo ur* excellent (892) or capable (893); and a *uo* over his horde or company (894). Further, the *uo* chiefs had a corporate house, with an intendant of the diwan of the *uo* house (895). All of these titles show clearly how important these local chiefs were, forming a peerage of the old families, and admitted as friends of the king of peerly rank, *semer uo*. They were directly under the king's orders, as there was a warden in the palace ordering the *uo* (897).

The *uru* or mayors were under organised control, with a head (899), or a controller (902-3), who was the vezier; more directly, the vezier became an *ur uru* or mayor of mayors (900-1). This accords well with the mayors being the great Council of Thirty of the Thebaid, immediately under the vezier as one of themselves, being mayor of Thebes. There was an intendant of the house of *uru* following the king (904), mayors who were attached to the Court. The *heru*, headmen, were probably a class of overseers, but they also were organised under a chief *her*; they were sent on expeditions (905-7).

- 820 𐎧𐎺𐎠 I, DEN RT-I, XV^{XXV}₅₃₋₆ 𐎧𐎺𐎠
- 821 𐎧𐎺𐎠 I, QA RT-I, XVII 𐎧𐎺𐎠
- 822 𐎧𐎺𐎠 (625) III P.M. XX 𐎧𐎺𐎠
- 823 𐎧𐎺𐎠 XII USUAL.
- 825 𐎧𐎺𐎠 XVIII REC-XXVI, 83 𐎧𐎺𐎠
- 826 𐎧𐎺𐎠 XVIII REC IX, 37 𐎧𐎺𐎠
- 827 𐎧𐎺𐎠 XVIII N.R. 𐎧𐎺𐎠
- 828 𐎧𐎺𐎠 XIX B.T.V. 950-1 𐎧𐎺𐎠
- 829 𐎧𐎺𐎠 XXII P.H. N.N.
- 830 𐎧𐎺𐎠 P.5. 217 𐎧𐎺𐎠
- 831 𐎧𐎺𐎠 M.K.C. 20184 𐎧𐎺𐎠
- 832 𐎧𐎺𐎠 II R.T.H. 165 N.N.
- 833 𐎧𐎺𐎠 VI A.S.XV, 210 𐎧𐎺𐎠
- 834 𐎧𐎺𐎠 XIX B.REC II, 74 𐎧𐎺𐎠
- 835 𐎧𐎺𐎠 B.M.
- 836 𐎧𐎺𐎠 XIX REC-X, 130 𐎧𐎺𐎠
- 837 𐎧𐎺𐎠 XVIII N.R. 𐎧𐎺𐎠
- 838 𐎧𐎺𐎠 VI B.G. 𐎧𐎺𐎠
- 839 𐎧𐎺𐎠 IV-V L.D. II, 88a 𐎧𐎺𐎠
- 840 𐎧𐎺𐎠 XI L.D. II, 149c-e 𐎧𐎺𐎠
- 841 𐎧𐎺𐎠 XVIII N.R. 𐎧𐎺𐎠
- 842 𐎧𐎺𐎠 XXII P.H. N.N.
- 843 𐎧𐎺𐎠 C. 20683 𐎧𐎺𐎠
- 844 𐎧𐎺𐎠 M.K.C. 20181 𐎧𐎺𐎠
- 845 𐎧𐎺𐎠 XVIII L.R. 314 𐎧𐎺𐎠
- 846 𐎧𐎺𐎠 Z.A.S. XXI, 127 𐎧𐎺𐎠
- 847 𐎧𐎺𐎠 XVIII L.R. 253 𐎧𐎺𐎠
- 848 𐎧𐎺𐎠 XIX A.S.VII, 133 𐎧𐎺𐎠
- 849 𐎧𐎺𐎠 VI B.G. 𐎧𐎺𐎠
- 850 𐎧𐎺𐎠 AKH.NATN 2.A.S. XXI, 127 𐎧𐎺𐎠
- 851 𐎧𐎺𐎠 B.M. STAT.
- 852 𐎧𐎺𐎠 XXVI L.D. III, 259-67 𐎧𐎺𐎠
- 853 𐎧𐎺𐎠 A.S. XIX, 129 𐎧𐎺𐎠
- 854 𐎧𐎺𐎠 V M.M.D. 19 𐎧𐎺𐎠
- 855 𐎧𐎺𐎠 V L.D. II, 45-8 𐎧𐎺𐎠
- 856 𐎧𐎺𐎠 VI L.D. II, 112 b 𐎧𐎺𐎠
- 857 𐎧𐎺𐎠
- 858 𐎧𐎺𐎠 XI L.D. II, 149c-e 𐎧𐎺𐎠
- 859 𐎧𐎺𐎠 XVIII S.B.A. XXII, 32 𐎧𐎺𐎠
- 860 𐎧𐎺𐎠 XVIII L.D. III, 114 f h 𐎧𐎺𐎠
- 861 𐎧𐎺𐎠 VI A.S. XII, 97 𐎧𐎺𐎠
- 862 𐎧𐎺𐎠 XVIII REC-XXVI, 83 𐎧𐎺𐎠
- 863 𐎧𐎺𐎠
- 864 𐎧𐎺𐎠 XI L.D. II, 149c-e 𐎧𐎺𐎠
- 865 𐎧𐎺𐎠 VI L.D. II, 114 g h 𐎧𐎺𐎠
- 866 𐎧𐎺𐎠 VI A.S. XVII, 134 𐎧𐎺𐎠
- 867 𐎧𐎺𐎠
- 868 𐎧𐎺𐎠 M.K.C. 20240 𐎧𐎺𐎠
- 869 𐎧𐎺𐎠 XVIII P.5. 109 𐎧𐎺𐎠
- 870 𐎧𐎺𐎠 VI A.S. XVI, 195 𐎧𐎺𐎠
- 871 𐎧𐎺𐎠 A.S. XIV, 30 𐎧𐎺𐎠
- 872 𐎧𐎺𐎠 M.K.C. 20562 𐎧𐎺𐎠
- 873 𐎧𐎺𐎠 SIN. 85 𐎧𐎺𐎠
- 874 𐎧𐎺𐎠 SIN. 26 ?
- 875 𐎧𐎺𐎠
- 876 𐎧𐎺𐎠 III L.D. II, 17 𐎧𐎺𐎠
- 877 𐎧𐎺𐎠 IV L.D. II, 15a 𐎧𐎺𐎠
- 878 𐎧𐎺𐎠 VI A.S. XV, 215 𐎧𐎺𐎠
- 879 𐎧𐎺𐎠 XVIII L.D. III, 62 𐎧𐎺𐎠
- 880 𐎧𐎺𐎠 XVII A.S. X, 194 𐎧𐎺𐎠
- 881 𐎧𐎺𐎠 V M.M.D. 38 𐎧𐎺𐎠
- 882 𐎧𐎺𐎠 VI A.S. XV, 212, 225 𐎧𐎺𐎠
- 883 𐎧𐎺𐎠 III P.M. XXVIII 𐎧𐎺𐎠
- 884 𐎧𐎺𐎠 XXVI B.M. 1225 𐎧𐎺𐎠
- 885 𐎧𐎺𐎠 XII REC-X, 144 𐎧𐎺𐎠
- 886 𐎧𐎺𐎠 III P.M. XX 𐎧𐎺𐎠
- 887 𐎧𐎺𐎠 I Q.H. XXIX
- 888 𐎧𐎺𐎠 III P.M. X, 𐎧𐎺𐎠
- 889 𐎧𐎺𐎠 XII REC-X, 144 𐎧𐎺𐎠
- 890 𐎧𐎺𐎠 III P.M. X, 𐎧𐎺𐎠
- 891 𐎧𐎺𐎠 M.K.C. 20539 𐎧𐎺𐎠
- 892 𐎧𐎺𐎠 XVIII L.R. 275 𐎧𐎺𐎠
- 893 𐎧𐎺𐎠 XVIII L.R. 252 𐎧𐎺𐎠
- 894 𐎧𐎺𐎠 " " " "
- 895 𐎧𐎺𐎠 M.K. P.5. 270 𐎧𐎺𐎠
- 896 𐎧𐎺𐎠 XVIII L.R. 85 𐎧𐎺𐎠
- 897 𐎧𐎺𐎠 A.S. IV, 209 𐎧𐎺𐎠

The Council, *zazat*, was for legislation, under the king, see the "intendant of the royal Council of all words of judgement" (908). It dealt with the whole land South and North, and so differed from the judicial councils of the Thebaid, Middle Egypt, and the Delta, which divided the work, and in which the king had no part, as he was legislator but not judge. The title *zat* (915-6) looks as if it was a councillor, but this is not generally recognized.

The lords, *saru*, were a very important body, acting as rulers of the nomes (923), and forming the judicial council of Middle Egypt (921). The name is found spelled with either *s* (917). They had a chief in the vezier, over-head of *saru*, or *sar* of the *saru* (919); while in the other direction they were closely connected with the *rekhytu*, or landowners (923). Hence they were probably the greatest landowners of the nomes, and so were "leaders of the *rekhytu*" (923-4). The intendant of the *saru* was lord of judgement (922), belonging to the Council of Six. The *saru* judged the chiefs of the nomes (*Meir*, IV, 25). There is also the title "powerful among the *saru*" (925). In the Ist dynasty the same figure is used, pointing to a controller of *saru* (928-9), the latter being of Ap, which with the *uas* sign can hardly be other than Thebes. Unhappily the early history of Karnak has been dug up and lost in recent years, so that the status of Thebes in the Ist dynasty is unknown. In the XVIIIth dynasty there was a *sar* of Thebes (930), and also of Memphis (931-3). At first sight the title *sar* of the stable (934) seems inconsistent with the dignity; but it would be parallel to the "master of the horse" appointed by the first dictator of Rome, and by 218 B.C. raised to equal command with the dictator (Livy, XXII, 25), and a large department of our own Royal Household is that of the "master of the horse," held by an earl, just as a lord was head of the stable in Egypt. The head *sar* of his majesty (935) may have been equivalent to the lordly title of "gold stick." Such a title lasted to the XXIIInd dynasty, as one was "great *sar*" of Usarkon I (937); perhaps equal to a "great *sar* among the leaders" (936). It is remarkable that in the IIIrd and IVth dynasties the daughter of a king was a *sart*, or Lady (940-1).

So far there is good evidence for the figure of the man with a staff representing a *sar*, but in other and later cases such is distinctly termed *semsu* or elder (944-5), of the *hat* or *hayt* council. Was this a later name for the same dignity? For the judgements of the *saru* were issued in the *hat* hall (613), which is a variant (944) of the later *hayt*. The position of the *semsu* of the *hayt* was connected with a sanctuary (947), and also with a dockyard (948) and a tomb (949); but it may have degraded in time like many other titles.

There are traces of other public bodies, as the scribe of the assembly, *sesh sehuu* (951), the scribe of the company, *smayt* (952), and the fraternities devoted to maintaining some great tomb, the elder of the *sennut* or brotherhood (953), the *sennu* of the eternal house (954), or eternal *sen* (955). The *ast meru* (956) may be the dwelling of the serfs; *ast mǎot* is, however, a funeral title (957).

There was a class of royal nobles, *nesut sheps* (958-60), which was in high honour in the Vth dynasty, then greatly degraded in the VIth, but appears as a vezier's title in the XIXth. No officials or organisation of this class are named, so it seems to have been purely honorary.

The word *aǎut* (961-65) has been variously rendered dignity or office: the titles "advancing *aǎut*" (962), and intendant of all *aǎut* of the South and North (964), certainly imply attention to dignity of position, as by our Earl Marshal, rather than offices of employment. There was also a controller of all dignities for the king (963), and the ubiquitous *Senmut* "established the dignities in the

- 898 𐩈𐩣𐩠𐩢𐩣𐩠𐩢 404 XVIII L.R. 314 𐩈𐩣𐩠𐩢𐩣𐩠𐩢
 899 𐩈𐩣𐩠𐩢 V B 𐩈𐩣𐩠𐩢𐩣𐩠𐩢
 900 𐩈𐩣𐩠𐩢 VEZIER MK.C.20539 𐩈𐩣𐩠𐩢𐩣𐩠𐩢
 901 𐩈𐩣𐩠𐩢 XVIII L.R. 104 𐩈𐩣𐩠𐩢𐩣𐩠𐩢
 902 𐩈𐩣𐩠𐩢 MK.C.20539 𐩈𐩣𐩠𐩢𐩣𐩠𐩢
 903 𐩈𐩣𐩠𐩢 XIX B.T.V. 950 𐩈𐩣𐩠𐩢
 904 𐩈𐩣𐩠𐩢 𐩈𐩣𐩠𐩢, MK.C.20735 𐩈𐩣𐩠𐩢
 905 𐩈𐩣𐩠𐩢 XII SIN. 85 𐩈𐩣𐩠𐩢
 906 𐩈𐩣𐩠𐩢 XII SIN. 136 𐩈𐩣𐩠𐩢
 907 𐩈𐩣𐩠𐩢 IX-X C. 20431 𐩈𐩣𐩠𐩢
 908 𐩈𐩣𐩠𐩢 IV M.M. B. 16 𐩈𐩣𐩠𐩢
 909 𐩈𐩣𐩠𐩢 A.S. 1, 266-82 𐩈𐩣𐩠𐩢
 910 𐩈𐩣𐩠𐩢 XXVI T. STAT. 3020 𐩈𐩣𐩠𐩢
 911 𐩈𐩣𐩠𐩢 SIN. 103, XII RS. 86 𐩈𐩣𐩠𐩢
 912 𐩈𐩣𐩠𐩢
 913 𐩈𐩣𐩠𐩢 XII SIN. 137 N.N.
 914 𐩈𐩣𐩠𐩢 SIN. 92, LIST OF COUNCIL
 915 𐩈𐩣𐩠𐩢 V S.U. I, 118 𐩈𐩣𐩠𐩢
 916 𐩈𐩣𐩠𐩢 VI R.A.B. II, XIX 𐩈𐩣𐩠𐩢
 917 𐩈𐩣𐩠𐩢 V SIN. 13, 112 𐩈𐩣𐩠𐩢
 918 𐩈𐩣𐩠𐩢 XVIII L.R. 104 𐩈𐩣𐩠𐩢
 919 𐩈𐩣𐩠𐩢 XXII A.S. XVI, 177 𐩈𐩣𐩠𐩢
 920 𐩈𐩣𐩠𐩢 L.N. 23 𐩈𐩣𐩠𐩢
 921 𐩈𐩣𐩠𐩢 V, S.U. I, 87 𐩈𐩣𐩠𐩢
 922 𐩈𐩣𐩠𐩢 XI L.D. II, 149 c. 2 𐩈𐩣𐩠𐩢
 923 𐩈𐩣𐩠𐩢 MK.C.20538 𐩈𐩣𐩠𐩢
 924 𐩈𐩣𐩠𐩢 M.K. C. 20526 𐩈𐩣𐩠𐩢
 925 𐩈𐩣𐩠𐩢 C.20539
 926 𐩈𐩣𐩠𐩢 XII N.Bh. I, 18 𐩈𐩣𐩠𐩢
 927 𐩈𐩣𐩠𐩢 XXII REC-XXII, 52 𐩈𐩣𐩠𐩢
 928 𐩈𐩣𐩠𐩢 I R.T. I, XIX, 9 N.N.
 929 𐩈𐩣𐩠𐩢 I R.T. II, 160 𐩈𐩣𐩠𐩢
 930 𐩈𐩣𐩠𐩢 XVIII ZA.5.XXI, 127 𐩈𐩣𐩠𐩢
 931 𐩈𐩣𐩠𐩢 L.A.E II 𐩈𐩣𐩠𐩢

- 932 𐩈𐩣𐩠𐩢 XVIII L.D. III, 29e 𐩈𐩣𐩠𐩢
 933 𐩈𐩣𐩠𐩢 R.C. LXVI, 4 𐩈𐩣𐩠𐩢
 934 𐩈𐩣𐩠𐩢 XIX A.S. X, 132 𐩈𐩣𐩠𐩢
 935 𐩈𐩣𐩠𐩢 B.M.SARC. 967 𐩈𐩣𐩠𐩢
 936 𐩈𐩣𐩠𐩢
 937 𐩈𐩣𐩠𐩢 A.S. XV, 141
 938 𐩈𐩣𐩠𐩢 A.S. V, 73 𐩈𐩣𐩠𐩢
 939 𐩈𐩣𐩠𐩢 L. V, 14 𐩈𐩣𐩠𐩢
 940 𐩈𐩣𐩠𐩢 (DAU. SNEFRU) III L.D. II, 16 𐩈𐩣𐩠𐩢
 941 " (DAU. SHEPSESKEF) IV L.N. 17 𐩈𐩣𐩠𐩢
 942 𐩈𐩣𐩠𐩢 M.K. C. 20086 𐩈𐩣𐩠𐩢
 943 𐩈𐩣𐩠𐩢 RS. 89, 141 𐩈𐩣𐩠𐩢
 944 𐩈𐩣𐩠𐩢 G.W.T. 147 N.N.
 945 𐩈𐩣𐩠𐩢 PTOL. A.S. XVII, 92 N.N.
 946 𐩈𐩣𐩠𐩢 V. L. 248 𐩈𐩣𐩠𐩢
 947 𐩈𐩣𐩠𐩢 F. 2553 𐩈𐩣𐩠𐩢
 948 𐩈𐩣𐩠𐩢 VI MEIR IV, XII 𐩈𐩣𐩠𐩢
 949 𐩈𐩣𐩠𐩢 A.S. XII, 142 𐩈𐩣𐩠𐩢
 950 𐩈𐩣𐩠𐩢 M.M. D26 𐩈𐩣𐩠𐩢
 951 𐩈𐩣𐩠𐩢 XX BERL 𐩈𐩣𐩠𐩢
 952 𐩈𐩣𐩠𐩢 MK.C.20088 𐩈𐩣𐩠𐩢
 953 𐩈𐩣𐩠𐩢 M.M. D38 𐩈𐩣𐩠𐩢
 954 𐩈𐩣𐩠𐩢 VI MEIR IV, 5 𐩈𐩣𐩠𐩢
 955 𐩈𐩣𐩠𐩢 IV L.D. II, 28 𐩈𐩣𐩠𐩢
 956 𐩈𐩣𐩠𐩢 A.S. VIII, 254 𐩈𐩣𐩠𐩢
 957 𐩈𐩣𐩠𐩢 A.S. VIII, 256 N.N.
 958 𐩈𐩣𐩠𐩢 V DESH, XXVIII 𐩈𐩣𐩠𐩢
 959 𐩈𐩣𐩠𐩢 VI L.D. II, 110 𐩈𐩣𐩠𐩢
 960 𐩈𐩣𐩠𐩢 XIX M.A.B. II, 56 𐩈𐩣𐩠𐩢
 961 𐩈𐩣𐩠𐩢 M.K. C. 20531 𐩈𐩣𐩠𐩢
 962 𐩈𐩣𐩠𐩢 M.K. C. 20539 𐩈𐩣𐩠𐩢
 963 𐩈𐩣𐩠𐩢 XVIII L.R. 252 𐩈𐩣𐩠𐩢
 964 𐩈𐩣𐩠𐩢 XVIII L.D. III, 29e 𐩈𐩣𐩠𐩢
 965 𐩈𐩣𐩠𐩢 L.R. 105 𐩈𐩣𐩠𐩢

palace to give knowledge to all men following him " (965), thus firmly regulating the Court of the XVIIIth dynasty.

The title *heqā*, or chief, is illustrated by Amenhetep III being chief of chiefs (966). The most usual early instance of the title is as chiefs of the palace, or *mudiriyeḥ*, in each nome, held by Amthen or Pehernefer; these can be identified as the XVIth nome of the Delta (967), the VIIth (968), probably the XXth (lake of the Asiatics, 969), the Fayum (970), the West and East (971), the XVIIIth of Upper Egypt (972), and others as the great lake (973), the lake of the jackals (974), perhaps the XVIIIth of the Delta (975), the VIth (976), the Fayum (980), XIIIth nome of Delta (981), perhaps the XIXth (982), and the XVIth of Upper Egypt (986). There are also palaces named of King Qa (977-8, 985) and of the Queen of Khofra (983), and later of Teta (987) and Pepy (988).

There are honorific phrases of "gratifying the towns" (989), "in the young (new) towns" (990), and "himself going round the towns" (991), also of the agricultural land (992) and the nome (993). In the VIth dynasty there was a chief of the palace next under the king (994), and in the XIIth an excellent chief of the new towns (996); *āq* seems by the determinative to be a variant of *ager*. Of much lower grades were chiefs of a mastaba (997), and of "house of the body," or tomb (998). How low the term went is shown by the seven *hequ*, village chiefs, or *omdehs*, kneeling before Pepy-onkh (1000). There was also a chief doing service (1002), and a follower and a servant of a chief (1003-4).

A later title for the head of a nome in Upper Egypt was ruler, *her tep oā*, which occurs for the IIIrd nome (1005), also for the IXth, XIIth, XIIIth, XVth, and XVIth nomes (1006-10), also generally of the Southern nomes (1011-12), and of the gate or frontier (1014).

The conductor of a nome, *seshem*, was perhaps an alternative title, as it was of high rank, the great Senmut being conductor of all the *rekhytu* (1019). It belonged to Middle Egypt, the XVth, XVIth, and XXth nomes being named (1015-17), and the cities of the interior about Deshasheh (1018). Senmut was also "conductor of all art" (1031), so perhaps "director" would be a nearer equivalent, though the word is literally "to cause to go."

Among unusual titles is a warden of the house of the chief of Athribis (1024); a lord of Athribis (1025); an intendant of the guards of a nome (1026); an intendant of the religious centre Behudet (Edfu) (1027); scribes of nomes (1028-9); the keeper of the great lake, Fayum (1030); also a keeper of the great lake of Oxyrhynchos (1031), which is too far south to refer to the Fayum; yet we do not know of any lake at Oxyrhynchos, the desert is too high, and the Bahr Yusuf, which is ancient, seems to preclude any lake there. It may refer to the lakes formed at high Nile between the sand dunes south of that city.

The familiar title, *reḫot*, "orderer of the people" (1032), is found in all periods. Though usually belonging to the chief of a nome, it could be applied widely, as "in all the land to its limit" (1034). It is often found in a feminine form (1036-37). The gatekeeper of the goddess *reḫotet* is named in 1038. The title of leader, *hati-o*, which usually goes with the previous, seems to belong to a corporate body of chiefs, as there was a leader of the leaders (1040-1). The earliest instance is a leader of Seka in the Ist dynasty (1042); there are next leaders of various nomes, the IIIrd, IVth, Erment and Thebes (1044-45), VIIIth (Abydos (1050), and Thinis (1046-47), the XIIth and XVIth nomes of Upper Egypt (1048-49); the IXth of the Delta (1050) and perhaps the XVIIIth (1051). A general title in the official list of late times is leader of all the towns and settlements (1052). The leader of

966	Ἰ Ἰ Ἰ Ἰ	P.S.C. 18.9.11 AMENHTP ^{III}	1002	Ἰ Ἀ Ἰ Ὡ	M.M.D 38	Ἰ Ἰ Ἰ Ἰ
967	Ἰ Ἰ Ἰ Ἰ	III L.D. II, 6	1003	Ἰ Ἰ Ἰ Ἰ	M.K.C. 20083	Ἰ Ἰ Ἰ Ἰ
968	" Ἰ Ἰ	III L.D. 3	1004	Ἰ Ἰ Ἰ Ἰ Ἰ Ἰ	M.K.C. 20086	Ἰ Ἰ Ἰ Ἰ
969	Ἰ Ἰ Ἰ Ἰ Ἰ Ἰ	7	1005	Ἰ Ἰ Ἰ Ἰ	VI D.G. I, 3, 17	Ἀ Ἰ Ἀ
970	Ἰ Ἰ Ἰ Ἰ Ἰ Ἰ	7	1006	" Ἰ Ἰ Ἰ Ἰ	M.K.C. 20024	Ἰ Ἰ Ἰ Ἰ
971	Ἰ Ἰ Ἰ Ἰ Ἰ	3	1007	" Ἰ Ἰ Ἰ Ἰ	VI D.G. II, XXIII-VI	Ἰ Ἰ Ἰ Ἰ
972	" Ἰ Ἰ Ἰ Ἰ Ἰ Ἰ	6, 7	1008	" Ἰ Ἰ Ἰ Ἰ	A.S. I, 71	Ἰ Ἰ Ἰ Ἰ
973	" Ἰ Ἰ Ἰ Ἰ	3	1009	" Ἰ Ἰ Ἰ Ἰ	XI N.BER. No 5	Ἰ Ἰ Ἰ Ἰ
974	" Ἰ Ἰ Ἰ Ἰ	3, 5	1010	" Ἰ Ἰ Ἰ Ἰ	XII N.B.H. I, II	Ἰ Ἰ Ἰ Ἰ
975	" Ἰ Ἰ Ἰ Ἰ	3, 6, 7	1011	" Ἰ Ἰ Ἰ Ἰ	XI A.S. XVIII, 186	Ἰ Ἰ Ἰ Ἰ
976	" Ἰ Ἰ Ἰ Ἰ	3, 7	1012	" Ἰ Ἰ Ἰ Ἰ	XVIII	Ἰ Ἰ Ἰ Ἰ
977	Ἰ Ἰ Ἰ Ἰ Ἰ Ἰ	7	1013	" Ἰ Ἰ Ἰ Ἰ	III P.D. VIII	Ἰ Ἰ Ἰ Ἰ
978	Ἰ Ἰ Ἰ Ἰ Ἰ Ἰ	3	1014	Ἰ Ἰ Ἰ Ἰ Ἰ Ἰ	VI A.S. XVII, 131	Ἰ Ἰ Ἰ Ἰ
979	Ἰ Ἰ Ἰ Ἰ Ἰ Ἰ	EE 248	1015	Ἰ Ἰ Ἰ Ἰ	VI L.D. II, 126	Ἰ Ἰ Ἰ Ἰ
980	" Ἰ Ἰ Ἰ Ἰ Ἰ Ἰ	"	1016	" Ἰ Ἰ Ἰ Ἰ	VI L.D. II, 110h	Ἰ Ἰ Ἰ Ἰ
981	" Ἰ Ἰ Ἰ Ἰ Ἰ Ἰ	"	1017	" Ἰ Ἰ Ἰ Ἰ	V DESH. XXIX	Ἰ Ἰ Ἰ Ἰ
982	" Ἰ Ἰ Ἰ Ἰ	"	1018	" Ἰ Ἰ Ἰ Ἰ	V DESH. XVI	Ἰ Ἰ Ἰ Ἰ
983	" Ἰ Ἰ Ἰ Ἰ	"	1019	Ἰ Ἰ Ἰ Ἰ	XVIII L.R. 104	Ἰ Ἰ Ἰ Ἰ
984	" Ἰ Ἰ Ἰ Ἰ	"	1020	Ἰ Ἰ Ἰ Ἰ	III L.D. II, 3, 6	Ἰ Ἰ Ἰ Ἰ
985	" Ἰ Ἰ Ἰ Ἰ	"	1021	Ἰ Ἰ Ἰ Ἰ	IV L.D. TEXT II, 176	Ἰ Ἰ Ἰ Ἰ
986	Ἰ Ἰ Ἰ Ἰ Ἰ Ἰ	V DESH. 33	1022	Ἰ Ἰ Ἰ Ἰ	III P.M. XIV	Ἰ Ἰ Ἰ Ἰ
987	Ἰ Ἰ Ἰ Ἰ Ἰ Ἰ	VI L.D. II, 112d	1023	Ἰ Ἰ Ἰ Ἰ Ἰ Ἰ	XVIII L.R. 104	Ἰ Ἰ Ἰ Ἰ
988	" Ἰ Ἰ Ἰ Ἰ	VI S.S. pl. 28	1024	Ἰ Ἰ Ἰ Ἰ Ἰ Ἰ	XXII P.H.	N.N.
989	Ἰ Ἰ Ἰ Ἰ Ἰ Ἰ	III L.D. II, 7	1025	Ἰ Ἰ Ἰ Ἰ Ἰ Ἰ	A.S. II, 292	Ἰ Ἰ Ἰ Ἰ
990	" Ἰ Ἰ Ἰ Ἰ Ἰ Ἰ	5	1026	Ἰ Ἰ Ἰ Ἰ Ἰ Ἰ	A.S. IV, 89	Ἰ Ἰ Ἰ Ἰ
991	Ἰ Ἰ Ἰ Ἰ Ἰ Ἰ	3, 5, 7	1027	Ἰ Ἰ Ἰ Ἰ Ἰ Ἰ	Q.K. M.A.F. I, 191	Ἰ Ἰ Ἰ Ἰ
992	Ἰ Ἰ Ἰ Ἰ	3	1028	Ἰ Ἰ Ἰ Ἰ	VI MEIR. IV, XIV	Ἰ Ἰ Ἰ Ἰ
993	Ἰ Ἰ Ἰ Ἰ	3, 6, 7	1029	Ἰ Ἰ Ἰ Ἰ	M.K.C. 20285	Ἰ Ἰ Ἰ Ἰ
994	Ἰ Ἰ Ἰ Ἰ Ἰ Ἰ	VI L.D. II, 113	1030	Ἰ Ἰ Ἰ Ἰ	M.K.C. 20418	Ἰ Ἰ Ἰ Ἰ
995	Ἰ Ἰ Ἰ Ἰ	V DESH. VI	1031	Ἰ Ἰ Ἰ Ἰ	B.M. 328	Ἰ Ἰ Ἰ Ἰ
996	Ἰ Ἰ Ἰ Ἰ Ἰ Ἰ	XII N.B.H. I, 42	1032	Ἰ Ἰ Ἰ Ἰ	III P.M.	Ἰ Ἰ Ἰ Ἰ
997	Ἰ Ἰ Ἰ Ἰ	V D.M. 565, 569	1033	Ἰ Ἰ Ἰ Ἰ	IV L.D. II, 15	Ἰ Ἰ Ἰ Ἰ
998	Ἰ Ἰ Ἰ Ἰ	III L.D. II, 5	1034	Ἰ Ἰ Ἰ Ἰ	XVIII A.S. XIV, 31-6	Ἰ Ἰ Ἰ Ἰ
999	Ἰ Ἰ Ἰ Ἰ	IV L.D. II, 34e	1035	Ἰ Ἰ Ἰ Ἰ	IV L.D. II, 34g	Ἰ Ἰ Ἰ Ἰ
1000	Ἰ Ἰ Ἰ Ἰ	VI	1036	Ἰ Ἰ Ἰ Ἰ	VI L. 37	Ἰ Ἰ Ἰ Ἰ
1001	Ἰ Ἰ Ἰ Ἰ	V L.D. II, 40	1037	Ἰ Ἰ Ἰ Ἰ	XXII P.H.	N.N.
			1038	Ἰ Ἰ Ἰ Ἰ	A.S. XIX, 143	Ἰ Ἰ Ἰ Ἰ

Zaru on the N.E. frontier was captain of archers (1053). The Ramesside vezier Ra-hetep was "leader in the leading of the *rekhytu*" (1055), and Ramessu himself was intendant of the leaders of towns (1058). An unusual phrase is the diwan of the household of the leader (1060), with which may be compared 895. A woman was leaderess of the daughter "of the chief," apparently a governess (1061).

An interesting title is that of the *soh*, noble, figured by a gazelle with a pendant hung round the neck. The name is attested by titles 1063, 1064. The pendant itself was *soh*, meaning "marked out." It looks as if this was connected with *seh*, council hall, and *sehu*, to assemble. Evidently the *sohu* were a very high class of persons, as the title was held by the nobles of Beni Hasan. The great Senmut was a *soh sohu*, which shows that they were an organised body with a chief (1065). The earlier vezier Antefager was head over all the *sohu* (1066). The *soh* was over the companions, *semeru* (1067). The title was hereditary, as there was a "*soh*, excellent and glorious more than his fathers who begat him" (1068). An important custom is shown by the title "making flame for the first of the year for the *soh*" (1069); thus they were connected with the renewal of fire at the new year, a ceremony perhaps belonging to the new year's king of all the nobles (*sheps*), see ANCIENT EGYPT, 1924, p. 97. This was certainly a primitive custom, and points to the *sohu* being a class of nobles from prehistoric times. The form of the necklet (1070) is that of the well-known cylinder seal on a necklace, indicating that these nobles were distinguished by wearing a cylinder seal, which was a rare object in late prehistoric times. Other titles are: establishing the doings of the *sohu*, great among the *sohu*, receiving his *sohu* for the king (1071-2-3). Other titles are less clear, and may therefore help in settling the functions when we can understand them. "Intendant of the temple of Khent-khati among all his *soh* in all his dwellings" (1074); why was this god specially connected here? "A sword which is only of the *soh*" (1075); were swords only carried by these nobles? "A *soh* great in travels" (1076) connected with his putting the fear of the king upon the foreigners (see *qedi*) to circulate or travel. "*Soh* great of years in the house of Amut," a form of Horus (1077), again a religious connection. "Great in his dignity, great among his *soh*" (1078). "Examining the following at all his *soh*, at all his *saru*" (1079); this proves that the *soh* nobles were not *saru* lords, but that both classes kept bodies of retainers who were inspected, perhaps with a desire, like that of Henry VII, to stop the growth of a feudal militia. The whole view is that of hereditary nobles with bodies of retainers, travelling on royal business, received periodically by the king; the organised body meeting probably in a council hall, and distinguished by a cylinder seal badge; concerned with religious rites, and the renewing of fire at the New Year.

The title of warden, *oā*, is otherwise placed along with the subjects to which it refers; there are two general titles, the vezier Heremheb, before being king, was "a warden unto the wardens" (1080), and there was a "warden of documents in the office of land" (1081). The scope of his title as warden has been already stated, ANCIENT EGYPT, 1924, p. 111.

A curious title is that of *ges*, and as two veziers were intendants of the house of *gesu*, it was of importance, and probably connected with the vezier. This, and the name, suggests that they were the "sidesmen" to act as agents for the vezier, waiting at his side for orders. There was a *ges* house of the West (1082), and the title continued until the XIIth dynasty (1083-85).

A very important office in early times was the *oz mer* (1086), from the Ist to the VIth dynasty. *Oz* means "in good condition," hence the derived senses

- 1039 𐎔 III P.M. 𐎔𐎔𐎔
- 1040 𐎔𐎔𐎔𐎔𐎔𐎔
- 1041 𐎔𐎔 B.B.E. 76
- 1042 𐎔𐎔 I R.T.I, xvii, 32 N.N.
- 1043 𐎔𐎔 M.M.D. 46 𐎔𐎔𐎔
- 1044 𐎔𐎔𐎔 S.U. II, 154 𐎔𐎔
- 1045 𐎔𐎔 XII P. C. 5 𐎔𐎔𐎔
- 1046 𐎔𐎔 XXVI REC. IX, 59 𐎔𐎔𐎔
- 1047 𐎔𐎔
- 1048 𐎔𐎔 XXVI REC. IX, 59 𐎔𐎔𐎔
- 1049 𐎔𐎔𐎔𐎔𐎔 XII N.B.H. I, 41 𐎔𐎔𐎔
- 1050 𐎔𐎔 EE 240 𐎔𐎔
- 1051 𐎔𐎔
- 1052 𐎔𐎔𐎔𐎔𐎔 XXII P.H. N.N.
- 1053 𐎔𐎔𐎔 L.N.V. 43 𐎔𐎔𐎔
- 1054 𐎔𐎔 V L.D. II, 73-5 𐎔𐎔𐎔
- 1055 𐎔𐎔𐎔 XIX B.T. V, 950 𐎔𐎔𐎔
- 1056 𐎔𐎔 XXI WR.
- 1057 𐎔𐎔 III M.M. A3 𐎔𐎔𐎔
- 1058 𐎔𐎔𐎔 B.M. 579 RAMESSE II
- 1059 𐎔𐎔 A.S. XVI, 186 N.N.
- 1060 𐎔𐎔𐎔 M.K. P.S. 270 𐎔𐎔𐎔
- 895 𐎔𐎔𐎔 " "
- 1061 𐎔𐎔𐎔 L.D. II, 123-33 𐎔𐎔𐎔
- 1062 𐎔𐎔 P.S. CONE 9 𐎔𐎔𐎔
- 1063 𐎔𐎔 S.U. I, 98, II, 17 𐎔𐎔
- 1064 𐎔𐎔 M.K. C. 20546 𐎔𐎔𐎔
- 1065 𐎔𐎔 XVIII L.R. 104 𐎔𐎔
- 1066 𐎔𐎔 XII L.J. VI 94 𐎔𐎔𐎔
- 1067 𐎔𐎔 XVIII L.D. III, 396 𐎔𐎔𐎔
- 1068 𐎔𐎔 S.U. II, 206 𐎔𐎔𐎔
- 1069 𐎔𐎔𐎔𐎔𐎔 𐎔𐎔𐎔𐎔
- 1070 (NECKLET) 𐎔 S.U. II, 160 𐎔𐎔𐎔
- 1071 𐎔𐎔 L.R. 105 𐎔𐎔
- 1072 𐎔𐎔𐎔 XII N.B.H. xxxii 𐎔𐎔𐎔
- 1073 𐎔𐎔 XII S.U.
- 1074 𐎔𐎔 S.U. II, 185
- 1075 𐎔𐎔 VI S.U. I, 134 𐎔𐎔𐎔
- 1076 𐎔𐎔 XII N.B.H. VII 𐎔𐎔𐎔
- 1077 𐎔𐎔 XII N.B.H. VII "
- 1078 𐎔𐎔 XVIII L.R. 217 𐎔𐎔𐎔
- 1079 𐎔𐎔 S.U. I, 118 𐎔𐎔𐎔
- 1080 𐎔𐎔 XVIII L.R. 314 𐎔𐎔
- 1081 𐎔𐎔 A.S. I, 103 𐎔𐎔𐎔
- 1082 𐎔𐎔 IV L.D. II, 34e 𐎔𐎔𐎔
- 1083 𐎔𐎔 V L.D. II, 45-8 𐎔𐎔𐎔
- 1084 𐎔𐎔 O.K. B.N. 113 𐎔𐎔𐎔
- 1085 𐎔𐎔 XII REC. X, 144 𐎔𐎔𐎔
- 1086 𐎔𐎔 ZET I R.T. I, XVIII, 6 N.N.
- 1087 𐎔𐎔 DEN I R.T. II, XIX, 154 N.N.
- 1088 𐎔𐎔 MERNEIT R.T. I, XX, 15 N.N.
- 1089 " 𐎔 III L.D. II, 3 𐎔𐎔𐎔
- 1090 " 𐎔 " "
- 1091 " 𐎔 " "
- 1092 " 𐎔 " "
- 1093 " 𐎔 " "
- 1094 " 𐎔 " "
- 1095 " 𐎔 " "
- 1096 " 𐎔 III P.M. ix, xii 𐎔𐎔𐎔
- 1097 " 𐎔 O.K. D.G. I, vi 𐎔𐎔𐎔
- 1098 " 𐎔 VI S.U. I, 187 𐎔𐎔𐎔
- 1099 𐎔𐎔 M.A.B. II, 23 𐎔𐎔𐎔
- 1100 𐎔𐎔 A.S. V, 39 𐎔𐎔𐎔
- 1101 𐎔𐎔 A.S. II, 198 𐎔𐎔
- 1102 𐎔𐎔 XXVI REC. XXI, 67 𐎔𐎔𐎔
- 1103 𐎔𐎔 B.M. COFFIN
- 1104 𐎔𐎔 VI L.D. II, 112c 𐎔𐎔𐎔
- 1105 𐎔𐎔 III L.D. II, 3, 5 𐎔𐎔𐎔
- 1106 𐎔𐎔 IV L.D. II, 16 𐎔𐎔𐎔
- 1107 𐎔𐎔 E.E. 248 𐎔𐎔
- 1108 𐎔𐎔 X.I P.S. 242 𐎔𐎔𐎔
- 1109 𐎔𐎔 XVIII L.R. 280 N.N.
- 1110 𐎔𐎔 M.K. C. 20070 𐎔𐎔𐎔
- 1111 𐎔𐎔 A.S. VIII, 266 𐎔𐎔
- 1112 𐎔𐎔 A.S. VIII, 268 𐎔𐎔
- 1113 𐎔𐎔 XII P.S. 76 𐎔𐎔𐎔
- 1114 𐎔𐎔 M.K. C. 20426 𐎔𐎔𐎔
- 1115 𐎔𐎔 XII P.S. 137 𐎔𐎔𐎔
- 1116 𐎔𐎔 XVIII B.M. 460 𐎔𐎔𐎔
- 1117 𐎔𐎔 B.M. 492 𐎔𐎔
- 1118 𐎔𐎔 XVIII S.N. 131 𐎔𐎔𐎔

of "unhurt" and "fat." It was confused with *od*, "to traverse" or "cut through." The direct meaning of the title was "conditioning the waterways," like our Conservators of the Thames. It implied the care of cleaning the canals and keeping the river clear, an essential duty for the productivity of the land. The position of Methen agrees with this, as he was *oz mer* down the whole west side of the Delta, in nomes II, III, IV, V, VI, VII, VIII, and only elsewhere at Mendes, the XVIth (1089-95). Later the ship appears (1096) denoting a navigable stream, also the place known as "praise Horus, leader of heaven" (1097), and Buto (1098). The title was very usual in the Ist dynasty, from Zet onward (1086-8). It has the determinative of a hoe, referring to the digging out of the canal (see *Hierakonpolis*, xxvic, 4, 8).

There are several disconnected titles belonging to towns. The head man of the towns of Egypt, and the foreign lands (1099). The leader of Thebes (1100, 1101). The great inspector visiting the towns (1102), and returning to the city (1103). Intendant of new towns (1104). Chief of the palace of the controllers of towns (1105). Controller of every town (1106). Controller of feeding the town (1107). Controller of Heliopolis (1108). Scribe of Memphis (1109). Intendant of the temple of Sebek in the land of the South lake, Fayum (1110). Controller of the city in the XIIIth nome, Siut (1111). Intendant of all the South towns (1112). Chief messenger of the city (Thebes) (1113-14). Scribe of the city (1115). The chief keeper of the gate of Memphis (1116). In charge of the Gate of Memphis (1117), over the roads (1118). The organisation of the country that we can glean from these titles seems to have been as complete as in any later period, and to have exceeded that in any other ancient civilisation except that of Rome. This genius for order is what gave Egypt the strength of continuity which distinguished it.

FLINDERS PETRIE.

REVIEWS.

Althebräische Inschriften vom Sinai. Alphabet, Textliches, Sprachliches mit Folgerungen. Verfasser: HUBERT GRIMME, o.-Professor der Semitischen Sprachen an der Univ. Münster i.W. 1923. Folkwang-Ferlag G.M.B.H. Darmstadt Hagen i.W. Gotha. 99 pp. 11½ x 9.

The general title of the series to which this publication belongs is *Schriften-Reihe Kulturen der Erde. Material zur Kultur-und Kunstgeschichte aller Völker. Abteilung: Textwerke.* *Althebräische Inschriften vom Sinai mit 23 Bildertafeln, eine Schrift-Tabelle und Zahlreichen Abbildungen im Text.* The present work deals mainly with the inscriptions found at Wadi Maghara and Serabit-el-Khadem, the old Egyptian mining district of the S.W. mountain-range. The author points out that it was from this district that the Pharaohs obtained the copper and the turquoise which were its most precious products. Here at a remote past was founded the well-known temple dedicated to Hathor, "the lady of turquoises." To this was added a cavern-shrine dedicated to "Sapdu, lord of the eastern desert," "smiter of the mountaineers." This always stood in close relation with the city Pi-Sapdu in the land of Goshen.

The volume begins with the Berlin head of Hatshepsut, the first picture

printed on page 1, on the back of whose leaf (page 2) is the above-quoted general title of the series. This is described as a portrait (a statue) of the well-known queen Hatshepsut (*Hjatschepsut*)—a name which corresponds, if rightly read, to six or seven letters of the sign-list which forms the main subject of this book.

Noteworthy is the fact that, though roughly, the letters, as in the name of Joseph, fall in the right places in the strange hieroglyphs which Professor Grimme expounds. Noteworthy, too, is the fact that the first element of the queen's name appears as though pronounced *hyat* (very possible and probable), and the final element as *su* instead of *sut*, in accordance with a very common rule (like *Iset*, Babylonian *Isi*, the goddess *Isis*). Notwithstanding the probability of these readings, however, we have to admit that they are by no means so convincing as in the case of the Persian wedge-formed characters dealt with by Grotefend and Sir Henry Rawlinson. In the Persian texts the names read in were those of the ruler who had had them carved, his father, and his grandfather—a triple test with the advantage of a chronological basis, which is absent here.

Comparisons between the old Phoenician characters and Egyptian have already been made, but the changes which the older characters, whether hieratic or demotic, would have had to undergo were so great that there were but few who felt themselves justified in accepting them. The present study, in which Professor Grimme sets forth his views, however, has necessitated a return to this source of information for their derivation. The differences, however, are noteworthy. Thus *aleph* is derived either from the Egyptian cow's head or the whole animal, and is explained as coming at the head of the alphabet because these are the emblems of Hathor, the goddess of this site. *Beth* comes next in order because it is derived from the hieroglyphics for "house" and for "palace," the residence of the king. *Gimel*, if the author be right, is not the picture of a camel, but is the rectangle standing for "temple-staff" (*qnbt*). The changes which this would entail, however, seem to make this identification improbable as far as the Phoenician forms are concerned. *Daleth*, which used to be explained as a triangular tent-door, is given as originating in the ordinary Egyptian house-door, probably pronounced "o," but the substitution of the Semitic form for the Egyptian would be a natural change. *Nun*, on the other hand, is not a fish, but a water serpent or an ordinary serpent, *det*. The value of *n* came from the Semitic *nahas*, but the derived forms are not good imitations. *Samech*, in like manner, is the Semitic name of the Egyptian *an*, the usual word for "fish," but from this the Phoenician letter differs considerably. Whilst admitting, therefore, that some of the comparisons are exceedingly good, exception may justly be taken to those which differ—and if we accept this view, the question naturally arises: Is the chain in any part stronger than its weakest link?

To sum up, there seem to be good comparisons on the Egyptian side, but on the old Hebrew or Phoenician side one may justly have doubts.

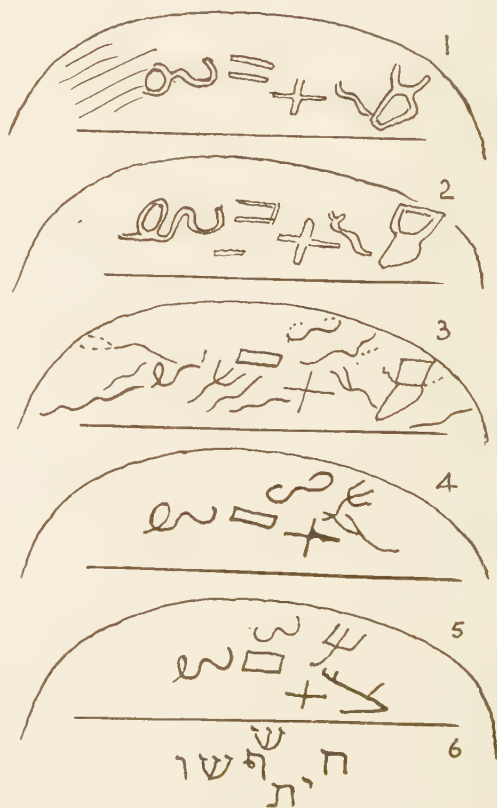
But this does not say that the language of these inscriptions is not Semitic—perhaps it is, for this peninsula is regarded as having been the home of the Semites. The names *Hyatsepsu* and *Yoseph* suggest that certain characters *may be* correctly identified, and if these, then probably many others as well. Among the best comparisons is the sign for "water," though how, in the Phoenician form, the wavy line has a long tail (lost in the form which we ourselves use every day) on the right, is not clear. The eye as the original form of *ayin* is an old friend, and may be regarded as correct, but was an Egyptian hieroglyph the origin of this character?

The plates include an excellent plan and model view taken from Petrie's "Researches," of "the Hathor-Sapdu-Temple on Serabit-el-Hadem, the place where the votive gifts with the old Hebrew inscriptions were found," and there are also two other views. The pictures of the statues and slabs bearing the inscriptions are also good. In the main, the figures are in the Egyptian style, and show considerable skill in stone-carving. (Is this what we have to expect from the Hebrews?) The work may, however, have been executed by Semites who had studied under Egyptian masters.

The author emphasises the difficulty as well as the importance of the study of these inscriptions, and seems to appeal for the reader's indulgence. Every fair-minded man will assuredly accord him this, and in England there is no feeling among Orientalists that German research is to be boycotted. Moreover, a successful discoverer cannot be deprived of the credit which is due to him. (How far the declaration of pains and penalties on page 4 may have affected sales outside Germany cannot be estimated.) In the present case, the author of this notice hopes that Professor Grimme has found out the true solution of the riddles of these inscriptions, but fears that another solution, at least in part, must be sought. If he has solved their riddles, Professor Grimme takes his place automatically with Champollion, Grotefend, and other great solvers of riddles like unto those of the Sinaitic inscriptions in the past.

T. G. PINCHES.

[The critical question is how far the proposed connections are clear and certain, especially that of the name of Hatshepsut; the stages of comparison of that name are therefore set out here. 1. is the drawing as first made from the stone on a dry squeeze. 2. is the same with such additions of Professor Grimme as may be verified in photograph, and in the decayed state of the stone I could not vouch for more. 3. is the text as set out by Professor Grimme. 4. are the signs claimed to be the name of Hatshepsut. 5. show the normal forms of the claimed signs as carved elsewhere. 6. are the Hebrew equivalents of the signs of 5. Hit sh p shu. The first two signs in 3 are taken as *an*, "I am," and the concluding signs as *khn m a m n*, "Khnum Amen"; but the condition of the stone seems to preclude any original surface being still there. Neither the ordering of the signs, nor the equivalence, seem convincing. F. P.]



Études de Nautique égyptienne. L'Art de la Navigation en Égypte jusqu'à la fin de l'ancien Empire. 1^{er} fascicule. Par CHARLES BOREUX. 4to. 240 pp. (Cairo, Institut Français d'Archéologie orientale.) 1924. P.T. 170.

This is the first section of the first volumes of a colossal study of all the material bearing on the making and use of shipping in Egypt. Seventy-four blocks of illustrations in the text serve to show all the important material and varieties. The partition of the subject here is an eighth on Naqada, another on Hierakonpolis, a quarter on early Abydos; on the Old Kingdom a quarter is literary, and a quarter on the papyrus boats. The wooden ships are only touched upon at the end with a sentence broken, awaiting the next fascicule.

The question of the earliest age of boats is referred to the beginning of the Neolithic Age; but clay models of boats are in the Badarian period, which is probably much earlier. It is unfortunate that in this early section the models and drawings issued four years ago in *Prehistoric Egypt* have not been incorporated; many canoes there with in-turned ends, the earliest figure of a galley, and the glazed quartz models of a papyrus boat, built up of many blocks, all add to our ideas. The discussion of the details of the ships is careful and reasonable, and avoids the various misconceptions which have been put forward by other writers. The gradual growth of the cabins in size and complexity, and the opposite types of the prehistoric and the invaders' ships, are well stated.

Some incidental remarks raise outside questions, such as the "nègres autochtones," presupposing negroes outside of tropical conditions; or the vases with ship paintings being due to people from Punt, instead of the dynastic race being from there. The sign of *shemsu* is discussed (in sixteen pages) without regard to the detailed drawing in Turin, which seems to show the follower covered by the great hunting shield on his back, with knife in hand and one leg advanced, walking. It has no connection with the harpoon, *uo*, with which it here seems to be identified (p. 88). The query about the direction of the ships in *Deshasheh* is answered by pls. I and III, showing the boat of Sheda going north; while the boat of Mena is named as being on a loose board of wood, formerly hung up elsewhere, so that it cannot indicate direction.

The frequent scenes of fighting among boatmen are well explained as tournaments in festivities held on the water; the wreaths of flowers worn by the men in many instances fairly prove this. The various subsidiary remarks and discussions, though not essential to the shipping, are all of value. Where such a complete work is intended it might be well to have some co-operation in order to ensure gathering all the material. Even so, fresh discoveries will always leave collective works behind-hand. It is to be hoped that this series of studies will be thoroughly completed, as such comprehensive works are needed for the advance of Egyptology.

Les Races et l'Histoire. By EUGÈNE PITTARD. 8vo. 619 pp. 1924. (Series of *l'Evolution de l'Humanité*, 78 Boulevard Saint-Michel, Paris. 20 frs.)

The series to which this volume belongs is much needed, and would be welcomed if it summarised recent discovery. The volume by de Morgan was unhappily far out of date (ANCIENT EGYPT, 1921, p. 116), and now in the present volume the twenty-eight pages devoted to Egypt only give the point of view of thirty years ago; the most fruitful period of anthropological work in Egypt is

entirely ignored in a book dated 1924. Not only is English work unknown, but the most fundamental evidence of the Gebel Arak ivory, published by the Fondation Piot in Paris eight years ago, is never mentioned.

To begin with, there is Champollion's description of the four races, with the misreadings of his time, and the Tamehu called Europeans, instead of Libyans. Most of the known skulls are said to be badly dated; but that material was not a twentieth of the well-dated predynastic skulls alone, and there are nearly as many well-dated dynastic skulls, now known. The latest writers quoted on the subject are Mariette, Broca and Chantre, all useless to quote at the present time. The knowledge which we have from archaeology, history and art, of the many migrations into Egypt, is ignored, and only vague old surmises are mentioned. A long account is given of Lenormant finding flint implements, but no hint of the present knowledge of the subject, and "a chronologic parallelism is impossible" with Europe, although we have now the same definite order of periods established in Egypt as in Europe. The prehistoric civilisations, now so fully known, are scarcely mentioned.

All through the account, the old idea of an unmixed Egyptian race is prevalent. A question is put whether the royal family of the XVIIIth dynasty belonged to the "primitive Egyptian race"; we might as well ask whether George III was a long-barrow man. Such enquiries are futile, when we can point historically to a continual flux of men who were Aurignacian, Solutrean-Caucasian, Libyan, Eastern, Punite, Elamite, Sudani, Syro-Mesopotamian, Galla, Mesopotamian, Berberi, Syrian, Ethiopian, Libyan, Greek, Arab, Tunisian, Kurd and others. Most of these peoples in the earlier ages committed heavy slaughter, which implies large numbers coming into the country. At about the Ist dynasty, at least five markedly different races were all mixing and fighting in and around Egypt.

In the preliminary discussion there is the same ignoring of the historic facts of race mixture. Yet even in our own day, without any great slaughter as in antiquity, we can see a large population sprung up in a century or two from the French and Canadians, from the Dutch and Javanese, from the Boer and South Africans, from the English and Indians; in other cases, lower races have been almost or altogether exterminated, as the Caribs, Tasmanians and Australians. In these pages on Egypt we might have looked for an outline of the great and continuous ethnologic changes, and the variations of skull and stature that have been published, instead of vague remarks with many notes of exclamation.

The real need of Anthropology at present is to determine the extent of the separate influences of environment and of descent. Till that is done, all talk about race is in the air, so far as measurement is concerned; at present history and art are all that we can trust to for conclusions.

Museum of Fine Arts Bulletin. April, June, 1925.

In these parts there is a summary of Dr. Reisner's work. In April is described and figured the tomb of Adu (Iduw), with the owner seated cross-legged with extended arms to receive his offerings. In June is an outline of the Nubian work of the last two years with many welcome illustrations, including the Semna fort, now cleared. There is also some account of the Gizeh work, and the surface details of the tomb with the name of Sneferu.

Gold and Silver Jewelry and related objects. C. R. WILLIAMS. (New York Historical Society.) 4to. 281 pp. 38 plates. 1924.

This is much more than a catalogue of the valuables belonging to the Society, it is a work of research in the authorities on each branch of the subject ; it has also very full references in the numerous notes, so that it may serve as a working bibliography. For all this students will thank Dr. Williams for her elaborate care.

The nature of the objects of decoration is described, followed by the sources of the gold and other materials ; the alloys of gold and silver ; the nature and production of granulated work, which, after experiments, is concluded to have been fixed by incipient fusion without solder ; and the production of wire, by drawing a coiled strip of sheet metal. The detailed catalogue describing all the separate objects follows, with ample references to parallels in other collections and publications. The photographs give not only all the objects, but also a larger magnification of the technical details which are discussed. It is difficult to see how the treatment of the subject could be made more complete.

A few details naturally occur to anyone with different experience. The two pectorals of Lahun are certainly of far different execution, and the artificial paste or glaze inlaid in the later ones is like that in the bracelet clasps of Amenemhat III. As a question of art there is an interval in the style which might well be a century or more. The absence of much wear can only show that a soft cord was used for suspension. The reference to the glass of prehistoric age has no relation to Egyptian manufacture ; all the glass before the XVIIIth dynasty was foreign. For the original of cylinder cases see the cylindrical rolls of papyrus—dummy charms, hung by neck-cords as poor amulets (*Amulets*, 131, *a, d*), and the cylindrical cases used till modern times. With the fly badges should be noted the large ivory flies found in Middle Kingdom tombs. Among instances of pierced ears, Akhenaten should be named. Some of the pennannular rings have so small a slit that only hairs could be passed into them ; such seem to be for confining the tresses of hair. The wheel was used for cutting scarabs in the XIth dynasty, and was general in later times. Some hopeless remarks are quoted about powdering turquoise for colour ; the colour would be decomposed by heat, and be far too pale if used otherwise. Among "outstanding jewels" might be named the gold ring of Amenhetep I from his tomb ; and the gold ring of the prefect under Antoninus ; also the silver-plated heart scarab of Akhenaten, all at University College. The interesting system of burnishing a thin gold coat over a core of limestone, or paste, is not mentioned ; it was used in prehistoric work, and in Roman bracelets, perhaps also between. Our best congratulations on the production of a well-prepared and finely-issued volume.

Académie des Inscriptions, Comptes Rendus. Jan.-Feb., 1925.

Les Fouilles de Byblos en 1924. PIERRE MONTET.

Four great tombs have been found and cleared ; all had been robbed, probably in the VIIth century. Most of the tombs were merely cut in the clay ground ; only one of the nine now known was in the rock. One of the new tombs had a stone sarcophagus ; the lid lay flat on it, and had two projections on each end as handles, like the Egyptian pattern. In this were pieces of blue and white faience, probably part of a winged disc from the wooden coffin now decayed. In another

tomb were two pieces of alabaster vessels, inscribed with cartouches, (1) "Prince of Kepni, Ab," (2) "Ab-shemu living again."

Hand-made pottery jars have been found; some are certainly before the XIIth dynasty, as one tomb of that age had cut through an earlier grave, with a jar. The large jar has three triangular handles near the neck, and three lower handles: thus the handle is early Syrian, though always foreign in Egypt. There are also flasks with one or two handles; one has hatched pattern on the shoulder. Other tombs full of pottery have been found with bronze weapons, and apparently figure vases of red, polished pottery, like those in Egypt. The whole of this material should be published. The natives have obtained from the temple many scarabs, and part of an offering table of Pepy in alabaster; these have been saved by a private collector, but other things have reached the Cairo dealers. The position is most unsatisfactory, due to the lack of proper payment by the authorities.

L'Age de Cuivre en Égypte. Par E. NAVILLE. 8vo. 20 pp. (*Revue Archéologique*, 1924.)

This paper mainly deals with the meaning of the word *uasm* or *asem*, which is usually rendered electrum (silver-gold alloy), but which the author suggests was another kind of copper, besides the well-known *khemt*. This *uasm* is here quoted from the XVIIIth dynasty, but it is named in the Ist dynasty as the material of an offering-bowl (*Royal Tombs*, II, x, 2). The argument that *uasm* was a kind of copper rests upon the large amount recorded, as "one does not see whence one could obtain such a quantity of gold." The quantity in question is the total offering made at Thebes by Hatshepsut, with which we may compare the supplies recorded in the next reign. The amount is best realised by stating it in money value. Hatshepsut dedicated £450,000, if of pure gold, or perhaps £350,000, if alloyed. Now the detailed records of tribute of Tehutmes III state in a single year from Nubia and Syria £48,000, or more than an eighth of the *uasm* named by Hatshepsut. Even much later, after Syria was bled to death, Ramessu III gave £120,000 of gold to Amen, beside offerings elsewhere; and this was only a tenth of the *annual* tribute of gold of later times to Persia. So there does not seem to be a difficulty about such amounts of gold alloy being devoted to sacred purposes once during a splendid reign.

For adorning obelisks there was the cap on the top, and as this *benben* was the essential part, and the shaft only a support, the obelisk would be termed clothed if the *benben* was covered. It would be impossible to hold up strips or plates of metal on the upright face, without rivet holes, of which there are no traces; if the shaft was overlaid, it could only be with thin gold-leaf cemented on, which would not require a vast amount. On the *benben* of Hatshepsut's obelisks the covering of the plain part above the sculpture would be only a fiftieth of the total quantity stated, if it were a twentieth of an inch thick.

There is no question that the Heliopolis obelisks had copper caps, as reported in the Middle Ages; but it is almost certain that such caps were plated with precious metal, as the surface is called white, which no copper could be after thousands of years of exposure. Any alloys, to keep a polish after such a time, must have been largely of gold.

The amount of copper used in Egypt is scarcely realised by various writers. The slag-heaps of Wady Nasb in Sinai amount to about 100,000 tons. If the smelters only got 5 per cent. of metal, that means 5,000 tons of copper; this, spread

over five centuries of activity in the Old and Middle Kingdoms, implies a steady supply averaging 10 tons a year. Can we, then, imagine the magnificent Hatshepsut glorying in dedicating 3 tons of copper? and all of it in wrought rings. Castings must not be judged by the small museum objects that escaped plundering; Tehutmes III cast large doors all in one piece for the temple of Amen. In considering ancient supplies of metal, we must always remember that the early civilisations stripped out all visible supplies, and the stream beds of many old countries may well have been as rich as those in Australia, California and Alaska have proved to be in our own times.

F. P.

Hieroglyphic Texts from Egyptian Stelae, &c., in the British Museum. Part VII. 50 plates. By H. R. HALL. 1925. (N.P.)

The British Museum has an honourable record for publication, such as none but Leyden can show. In the present volume are mostly family steles of the XVIIIth dynasty, and it will be a help to study to have these completely reproduced in this form. Where such diligence is shown it might be happier to have the figures drawn by some one accustomed to Egyptian expression. The inscriptions are transcribed, rather than in facsimile of the exact forms, and doubtless the awkward position in a fixed lighting is the cause of writing *ab* for *ka* in Plate 46, last line but one, and the north plant for the south in Plate V. 296. Without drawing over dry squeezes it is difficult to be more exact.

Die Ornis der Sinai-Halbinsel. Dr. O. LE ROI. (*Journal für Ornithologie*, LXXI.) Pp. 28-95, 196-252. 1923.

This study contains a long bibliography of works that the late Dr. le Roi consulted, and a catalogue of 224 species which were sufficiently authenticated, beside many others reported. The various travels in Sinai by the author gave him a first-hand acquaintance with the subject. This is, therefore, a valuable work of reference, and shows what species may be expected in the eastern desert of Egypt. The *Ibis comata* does not appear in the list.

Die Gartenpflanzen in alten Aegypten. Dr. LUDWIG KEIMER. 1st Band. 8vo. 187 pp. (Hoffmann und Campe, Hamburg.) 1924. 110 frs.

This is a valuable and very full study of 44 ancient Egyptian plants, to be extended in future parts. Nearly half of it is a description of each plant, its nature, ancient examples, figures on monuments, names, and modern position. Then follow 44 pages of notes and references, and then 64 pages autographed with discussion of hieroglyphic names, and sketches of the ancient figures of the plants. It is therefore a standard work, which will be indispensable in any discussion of Egyptian plants, and the numerous figures of the ancient representations will be a useful aid in identifications. We hope that the rest of the flora will be similarly treated.

Der Heutige Stand der Mannafrage. A. KAISER. (*Mitt. der Thurgau Naturforsch. Gesell.*, 1924.) 8vo. 59 pp. and table.

This paper discusses the nature of plant manna, the various sources of it, and the literature on the subject. As this Swiss scholar has personally studied the question in Sinai, his conclusions may well be accepted as verified.

NOTES AND NEWS.

IN connection with the Nubian source of the plans of the rock tombs of the Uahka family at Qau, another case of an imported plan may be noted. The great tombs of the XIth dynasty Antef kings at Qurneh have been identified by Mr. Winlock as the large square yards sunk in the rock with chambers opened out on all sides, for the burials of the court. Such a type of tomb was quite unknown in Egypt before that date, and is so peculiar that it was probably introduced from elsewhere. In the extreme south of Tunisia the custom is to excavate a large open square court in the rock, and cut subterranean chambers branching out of it in all sides (see D. BRUUN, *The Cave Dwellers of Southern Tunisia*, p. 103). Such a primitive habit seems to have been the source of the peculiar open square courts of the Antef family, and we can hardly avoid the inference that they brought this custom with them from Tunisia as Eastern Libyans.

A paper by M. P. Rivet before the Académie des Inscriptions (*Comptes Rendus*, 1924, p. 335) is so important ethnologically that attention should be called to it. He shows that the Melanesian vocabulary is closely the same as that of North America on the Pacific coast, and the Australian vocabulary as that on the South American Pacific coast. Moreover, there are already noted by anthropologists resemblances of the products and habits which accord with these connections. The conclusions are fundamental for the ethnology of America.

The arrangements of the work of the British School for the coming winter are that Miss Caton-Thompson and Miss Gardner will excavate sites on a larger scale in the Fayum Desert, and study the lowest and earliest levels of deposits; Mr. Carline will join them for part of the season. Mr. K. S. Sandford hopes to thoroughly explore the eastern desert for the source of the earliest human remains, which have been found in the high Nile gravels at Qau. These researches promise most important light on the rise of civilisation and the earliest period of man. The official violation of the Egyptian law on antiquities continues to hinder the undertaking of large work on the historic ages.